The Nation.

NEW YORK, THURSDAY, FEBRUARY 9, 1893.

The Week.

THE most creditable act of President Harrison's Administration is his nomination of Circuit Judge Jackson of Tennessee as Lamar's successor on the bench of the United States Supreme Court. Judge Jackson is a native and lifelong resident of Tennessee; he has always been a Democrat; he served under the Confederacy during the civil war; and he is in every respect so representative a Southern Democrat that Mr. Harrison's Democratic predecessor selected him seven years ago to fill a vacancy on the bench of the Circuit Court. He is a man of the judicial type, and his excellent service on the Circuit bench not only has vindicated the wisdom of his choice by Mr. Cleveland, but justifies his present promotion by Mr. Harrison. His appointment is the perfect application of the Mugwump theory, that, in filling the office, the President should not consider the chance of snatching a partisan advantage through the accident of death, but should inquire what sort of an appointment would be best for the interests of the nation, in view of the fact that the authority and standing of a national court can be best promoted by a fair representation upon it of both parties and all sections. Mr. Harrison's action is a deserved rebuke to such hide-bound Republican organs as the Cleveland *Leader*, which maintained that he ought to appoint a Republican, because "the Republicans ought to see that they have control of the Supreme Court as long as possible." It is also a slap in the face for such editors as the one who has been urging in the New York *Press* that Mr. Harrison should select a man "who recognizes that the civil war ended the doctrine of State rights," for Judge Jackson is a thorough believer in that doctrine.

Senator Sherman enunciates the theory that no bill, however meritorious, should be called up and urged upon the Senate unless a private canvass should first show that it was certain to pass. That is why he has refrained from calling up the bill from the Finance Committee for the repeal of the silver purchases. He himself thinks that bill of the utmost importance, and it now has a good majority of the Committee in its favor, but his private information leads him to believe it cannot pass, and therefore it would be a great mistake to urge it. The force of political timidity could no further go, and yet Senator Sherman sees nothing discreditable in his position, but frankly avows it in open Senate, and praises it as the acme of political wisdom. The vote in the Senate on Monday on the question of taking up the bill need not discourage its supporters either in or out of Congress. The movement was not very well timed, and Mr. Hill was not the man to lead it, although he is to be commended for moving if those who ought to lead hold back. We say that he was not the man to lead the movement because his own position heretofore has been extremely dubious, and is not much cleared up by his speech, although his vote is satisfactory this time. Although Mr. Hill's motion failed, it had the gratifying result of showing twelve Democratic Senators in the affirmative. There is good reason to believe that the bill will soon pass the House in the form in which it has come from the Banking Committee, in which case there will be a crucial test in the Senate. If it fails again in that body, President Cleveland will undoubtedly call an extra session, and it is to be hoped that he will do nothing, except name his Cabinet, until this stumbling-block to national finance and the national prosperity is removed. If the Treasury is saved from insolvency till the 4th of March, that is as much as we can hope for. It would be insolvent now (even without reckoning the sinking-fund payment as a legal claim), but for the withholding of money actually appropriated by Congress. Mr. Cleveland and his Cabinet can probably make better use of their time in devising ways and means to stave off bankruptcy than in listening to the claims of office-seekers, whose pressure is becoming intolerable to Democratic Congressmen.

Our Mr. Bland would seem to be out of harmony with our Mr. Jones touching the great subject of both their lives. In the February number of the *North American Review* Mr. Bland speaks lightly, yea, irreverently, of the Brussels Monetary Conference and the members thereof, more especially the American members. "Able and affable gentlemen met in debate," says Mr. Bland, "suggested vague and impossible plans, had a good time, and finally adjourned, expressing the hope that *the junketing farce* may be repeated in May." The idea that grave and dignified Senators and college presidents, like Mr. Jones and Mr. Andrews, "had a good time" in Brussels, and that they are looking forward to another "junketing farce" in May, is really shameful on Mr. Bland's part. We would wager a buzzard dollar that both Mr. Jones and Mr. Andrews would hail with joy any dispensation of Providence that would spare them the necessity of going back to Brussels in May, or ever going there on a like errand. As for the Conference, which has already closed, we venture to say that the social festivities which Mr. Bland alludes to under the contemptuous phrase "a good time," were a very poor sauce to the confessed failure of the objects which took our delegates across the water. That it would be a failure Mr. Bland knew beforehand, and he is not sorry that it was such. He says that the result was "no disappointment or surprise to any one." But this is not the worst. Mr. Bland surmises that our delegates at Brussels were nothing but gold-bugs in disguise. How else are we to interpret the following passage in his article?

> "At last our astute diplomats become very grave and serious and pretend to get mad; they tell these ignorant foreigners that the United States will no longer try to hold the monetary world up by the tail, but will immediately cut the Gordian knot in this caudal appendage and let the world drop with a leaden thud. The unsophisticated foreigner smiles, our gold-standard delegate smirks; both understand that such a conclusion is precisely the thing they have p'otted for."

This means that the Conference was a plot to find a plausible reason for repealing the Sherman Silver-Purchase Act. And of course Senator Jones was in it, or, if not in it, he was made an unconscious instrument for executing it. Who would have believed it?

The thoughtful people of the United States, after the experience they have had and are having of the trouble they have brought on the country by trying to oblige the silver interest, are by no means eager to plunge into more trouble to oblige the sugar interest by annexing Hawaii. One such experiment is enough in a century. About the addition of some 28,000 Japanese and Chinese, 9,000 Portuguese, and 42,000 natives to the voting or non-voting population of the United States, they feel very much like the Arkansas man who said: "God knows I've had trouble enough without putting water in my whiskey." They remember that we have absolutely no system or plan of governing possessions like the Hawaiian Islands except as either States or Territories. "Crown colonies" are unknown to us. And those who desire for the republic greater variety of races, and especially more color in our population, would do well, if they have the stomach for it, to read the account, on Thursday last, of the burning and torture of a negro in Texas. That shocking story is a sufficiently awful illustration of the power of race hatred to convert Anglo-Saxons, at least, into devils incarnate. Do we want more material to feed this apparently inextinguishable passion?

It must be a hopeless feeling in regard to securing any reform of our pension system under this Administration, rather than any indifference on the subject, that has caused so little attention to be paid to the action of the House Committee on

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the Pension Bill a fortnight ago. The sub-committee which had the subject especially in hand made several recommendations which would have stopped leaks in the present system. One proposal was that no "soldier's widow" should receive a pension unless she had been married to a soldier prior to 1870. This certainly seemed a late enough date at which to establish claim to such a widowhood, but the full Committee cut out the amendment. The same fate befell other recommendations that the sub-committee made, such as that a person receiving a pension under the act of 1890 must be disabled from manual labor and in receipt of an income of less than $600 a year. When a Democratic committee will not listen to recommendations of this kind, it is evident that pension reform must be made something more than a party question.

Mr. Edward Atkinson has published in the Boston *Herald* a long and able review of the financial situation of the United States, with special reference to the possibility of reforming the tariff without cutting into the Government's revenues too seriously. His first contention is that all outstanding arrears of pensions, which the Commissioner estimates will all be audited before the end of 1894, should be treated as "a part of the existing public debt," and provided for by the issue of exchequer bills at 3 per cent. interest. This would at once ease off the Treasury by about $48,000,000, and $10,000,000 more could be put on the credit side by the repeal of the sugar bounty. Then another $3,000,000 could be saved in drawbacks if the duty on tin plate were abolished. In addition to this, Mr. Atkinson expects a considerable saving from the enforcement of the same standard of economy in Mr. Cleveland's coming Administration that marked his last. During Mr. Cleveland's four years the expenditures for all purposes amounted to $4.43 per capita, while under President Harrison, including the Treasury estimates for the present year, they will have amounted to $5.16 per capita. Allowing for a reduction of 50 cents per capita, a yearly saving of about $34,000,000 would be effected. In these various ways a Treasury surplus of $80,000,000 could be counted upon at the end of the fiscal year 1893–94, which obviously leaves a much freer hand for reforming the tariff than would be the case if the present narrow margin were all that could be depended upon.

On the pension question Mr. Atkinson makes some suggestions which are highly important, though they are only what common sense and business principles call for. The first is the appointment of a skilled actuary to bring order and clearness out of the present obscure and confused system of pension accounts. As things are now conducted, it is impossible to make an accurate or intelligent forecast of necessary expenditures, and the Commissioner has to keep on coming in with his belated deficiency estimates. The whole should be on a basis as sure and easily understood as that of a life-insurance business. Then the audit of pension claims and accounts should be public, and the list of pensioners should be open to press and public, both at Washington and at all pension agencies. There seems to be no doubt of a general demand that the whole pension business be taken vigorously in hand by the next Administration. Mr. Cleveland had an extraordinary support from old soldiers, and there can be no question that they and all honest veterans would welcome any reform which would weed out the undeserving recipients of pension benefits. Mr. Atkinson's plan is a very moderate one, yet it would mark so great an advance over present methods that it would seem almost like a sweeping reform.

The sad news comes from Kentucky that, in the recent contest in the Legislature of that State over the choice of a successor to Mr. Carlisle in the United States Senate, the Hon. Henry Watterson was once more compelled to "march through a slaughter-house to an open grave." There were several candidates for the position, including ex-Judge William Lindsay, who was the representative of honest money, decent politics, and other similar issues which have come to be recognized in the party as the principles of Cleveland Democracy; and ex-Congressman John Young Brown and Congressman J. B. McCreary, who represented machine politics, cheap money, and the heterogeneous mass of objectionable principles which are peculiar to the anti-Cleveland Democracy everywhere. Mr. Watterson and his newspaper, the Louisville *Courier-Journal*, which is the machine organ in the State, opposed Judge Lindsay, and fought for Brown, McCreary, or anybody else of that kind who could be elected. Judge Lindsay was elected triumphantly, and there can be no doubt that his success is as notable a defeat of machine politics as has been seen anywhere in recent times. He is about fifty-five years of age, has been on the Supreme Court bench, and is at present a very successful practising lawyer. He is in thorough sympathy with Mr. Cleveland at all points, and will be a most valuable aid to him in the Senate in carrying out his policy as President. He is not a politician in the machine sense of the word, being on the contrary a "theorist" and "visionary" of an aggravated type. His election marks the downfall of one of the most obnoxious political machines that could be found anywhere outside the State of New York.

A bill has been introduced in the Minnesota Legislature providing for an amendment to the State Constitution which shall limit the right of franchise to citizens of the United States, the rule to take effect five years after the adoption of the amendment. The practical effect of this would be that no man of foreign birth could vote in Minnesota until he had become fully naturalized, which requires that he shall establish to the satisfaction of a court that he has "resided within the United States five years at least, and within the State or Territory where such court is at the time held one year at least." Under the present system in Minnesota an alien, upon declaring his intention of becoming a citizen at some future time, may vote, provided he has resided in the United States one year and in the State four months. Other Western States are even more liberal, Kansas and Nebraska, for example, granting the suffrage to a foreigner who has been in the State six months, and in the country no longer, if he declares his intention of becoming a citizen. The most ignorant Italian or Pole who landed in this city last April was therefore capable of voting for President in Kansas and Nebraska last November. This is simply to put a premium upon the debasement of the suffrage, and it is an encouraging sign that Western people are beginning to perceive the absurdity and danger of such a system.

The new Apostolic Delegate goes on his way staying the hands of bishops, and saying unto archbishops, "What doest thou?" The celerity and finality of his judgments make the current ecclesiastical trials of Protestants seem more than ever like a feeble imitation of their original model. Archbishop Satolli is showing them how to do it. We hear nothing of appeals or arguments three weeks long, or "back talk" in the pulpit. Even the inspired interviews with "a leading ecclesiastic" or "a close friend of the Archbishop" have almost disappeared from the press as the rapid and inexorable machine has gone on grinding out its decisions. There is nothing like having an infallible judge right on the spot. He may be ignorant of the language of the country, as Monsignor Satolli is, but when he speaks, it is the voice of Rome, and the controversy ends. This shows that there was something, after all, in Steele's famous distinction between the Catholic Church and the Church of England. The former, he said, claimed to be infallible, but the latter would not assert anything so preposterous as that, and would content itself with the modest claim of being always right. All Protestant churches are obliged to maintain that they are always right, but the process of determining what is the opinion that is right is often long and painful. It takes an infallible church to have opinions on tap, which are always right and always immediately enforceable. It must be said, also, that the Delegate's decisions, so

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far as made public, make his title to be considered a benevolent despot a very good one, with so firm a hand has he put down the nice little intrigues and cabals which have been arraying the Catholic Church against some of the most fundamental principles of our Government.

The news from Paris on Sunday, that instead of 12,000,000 francs being sent to this country by the Panama Company the real amount was 22,000,000, has made it necessary for ex-Secretary Thompson to begin the task of explanation all over again. The accountant who examined the company's books for the French Government now declares that 12,000,000 were sent over prior to 1884, at the outset of the Panama scheme, before any bonds were issued, and were received by other persons than the committee of which Mr. Thompson was President and Mr. Appleton was Secretary. Who these recipients were, the books of the company do not reveal, but the accountant is positive that the money was sent to the United States, and that none of it was used for the purchase of supplies, or tools, or salaries of the subsequent committee, or in payments to American contractors. These expenses were paid from the remaining 10,000,000 francs which Mr. Thompson's committee received. The accountant says that in the public accounts of the company the American expenses are entered in a lump under the head, "Expended for offices in New York and Panama, 42,000,000 francs," and that the Panama expenditure amounted to about 20,000,000 francs, leaving the balance for the United States. Mr. Thompson reiterates, in view of this latest information, that he and his committee "expect to make a showing that will explain all the transactions in detail." It will be, in the language of the late Horace Greeley, "mighty interesting reading."

Criminal lawyers seem to have much the same gift the world over for inventing fine phrases to fit great crimes, and M. Barboux, the counsel for De Lesseps, made a most happy stroke in his peroration. Admitting that his client might have made mistakes, and even committed what a strict interpretation of the law would call misdemeanors, he maintained that all had grown out of the fact that De Lesseps was an "optimist," and he added grandiloquently, "The world belongs to optimists." There can be no doubt that optimist is a much pleasanter term than swindler or gambler, and it ought to have a great run. To take a more cheerful view than the law does of obtaining money under false pretences, and to look on the bright side of legislative corruption, is characteristic of many a man who has had very ugly names applied to him, but who ought hereafter to be known merely as an optimist —one who makes mistakes sometimes, it is true, but who ought to be forgiven them on account of his hopefulness and his good nature. Thus far M. Barboux has done very well, and deserves the thanks of all who believe in speaking gently to and of the erring; but we fear he will betray them into a fatal confidence by assuring them that "the world belongs to optimists." The truth is that the natural home of such optimists as he describes is a jail, and there are thousands of them at this moment exercising their faculty for looking on the bright side of things by studying the dark side of prison walls.

The daily scenes in the British House of Commons may help to give some idea of what is coming when both parties settle down to discuss the Home Rule Bill, which has not yet made its appearance. The Conservatives and Liberal Unionists are very much in the state of mind about this bill in which the Irish were about the Coercion Bill—that is, they believe almost any means of preventing its passage to be lawful. The ferocity of Col. Sanderson, an Irish Tory, and the difficulty of getting him to change the epithet "murderous ruffian" (applied to a priest), on the suggestion of Mr. Balfour, into "excited politician," give some idea of what is coming. Sanderson sits opposite the Irish Home-Rulers, and is as warlike as they, so that, seeing the state of mind he is in now, it is not unreasonable to expect that long before the second reading is reached he may come into physical collision with his hereditary foes. The prospect would be more alarming than it is if it were not that the Liberals are now armed with "the closure," with which the late Mr. Smith did such execution among the Gladstonians and the Irish in 1887–8. The boot is now on the other leg, and it is reasonable to expect that the Grand Old Man will make as short work of obstruction as they did, when the bill comes to a second reading; but the struggle, even if he can hold his forces together, will be tremendous. He has never in his long career needed youth so much as now, and his lieutenants, Mr. Morley and Sir William Harcourt, are not in first-rate physical condition. The rising hope of the party is Mr. Asquith, who is in the flower of his years, and has already given strong evidence of having a bitter tongue and a ready wit, and may be the coming man, though for real rough-and-tumble debating no one can approach Harcourt.

Barcelona is preëminently the artisan city of Spain, and as such has long been a hotbed of republican and revolutionary sentiment. Sunday's rioting there brought about a union of forces between Anarchists and Protestants which is not really so strange as might appear. All Spanish traditions of law and order are so bound up with Catholicism that religious innovators, like the Protestant missionaries, necessarily seem insurrectionaries. As such, the Barcelona Anarchists hailed them as brothers, and not at all on religious grounds. If Protestantism were in control, and stood for an orderly government, they would at once lose all sympathy for it. A visitor in Geneva, under Calvin's reign, exclaimed in praise of the "lovely liberty" to be enjoyed in that city. He was overheard by a peasant woman, who retorted: "Lovely liberty, indeed! Formerly we were compelled to go to mass, and now we are to go to sermon." The Barcelona Anarchists are perfectly willing to fight for the sermon against the mass, but would prove the most restless and insubordinate of auditors if by any chance the sermon should succeed in taking the place which the mass now has in their country.

Switzerland for some years has been experimenting with a system of graded taxation, its development varying in the different cantons. A recent despatch to the British Foreign Office reports the rejection of the system by the Canton of Berne, on a referendum, by a very large majority. The decision of the citizens of Berne was apparently influenced by the experience of Vaud, where an elaborate application of graduated taxation was started in 1886. There realty is divided into three classes, viz., that under $5,000 in value, that between $5,000 and $20,000, and that over $20,000, the amount of mortgages being deducted before classification. The tax rate is fixed yearly, being at present $5 per $5,000 in the first, $7.50 per $5,000 in the second, and $10 per $5,000 in the third class. Personalty, or income derived from capital, is taxed on its capital value, the strict income-tax being confined to pensions, annuities, salaries, and wages. These incomes are divided into seven classes, the tax per $500 on the several classes rising from $10 to $40. Thus, while a man with a salary of $250 would pay $5, and one with $2,500 would pay $150, a salary of $10,000 would be mulcted $800. The population of Vaud is about 250,000, and under this new system the revenue increased some $30,000. The radicals point to such increase as proof of the success of the plan; more conservative observers claim that the gain in receipts is more than offset by a "progressive injury to local trade, and particularly by the depreciation in the value of land." A certain proportion of wealthy families have moved out of the canton, others evade the tax by shutting up their houses for a part of the year, while a smaller quota of foreigners seek homes in Vaud than formerly; one reported result is, "that some properties have depreciated 50 per cent." Inquisitorial or unequal schemes of taxation devised by Socialist "experts" affect capital and its owners very much as brigandage "outrages" affect travellers and settlers: the communities where either form of violence thrives are avoided.

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HAWAII.

THE failure of England to "protest," and the tranquil acceptance by the Government in London of American protection for British subjects and property interests in Hawaii during the present crisis, are a serious damper to the agitation for immediate action. It is quite plain, therefore, that unless Sir Julian Pauncefote should receive his passports for his insulting silence, we shall now have time for calm consideration of the situation and of the proposals made for dealing with it.

In the first place, it must be remembered that our treaty of 1875, extended in 1887, as Mr. Bayard pointed out the other day, has still two years to run. That treaty gives us everything we want—free trade with the islands, a coaling-station, and complete protection against every description of foreign intrusion. Our troops are now in possession of the capital. The treaty is just as binding on the revolutionists now in possession of the Government as it was on their predecessors, both in fact and in law. There is, therefore, not the slightest occasion for any kind of precipitate action. We could not by annexation at this moment gain anything which we do not now possess except the privilege of paying the expenses of the Hawaian Government, which might have been of value to the Billion-Dollar Congress, but cannot possess any attraction for Mr. Cleveland's Administration. The remarks we are about to make will, therefore, since England declines to interfere, have little interest for persons afflicted with the mental trouble known as "Americanism," because they bestow no attention on political problems which do not contain materials for a row with some foreign Power, their patriotism being entirely bellicose.

We address only the sober-minded lovers of their country and their Government when we ask what we shall gain by substituting annexation for simple protection. The only way now known to our system of government of annexing the islands is their conversion into a Territory, with representation in the House and a Governor appointed from Washington, and a Territorial Legislature sitting at Honolulu. This might be a harmless arrangement enough as long as it lasted, but how long would it last? Judging from recent experience, about four years, or, at all events, only until one party or other wanted two more Senators of the kind now sent from Nevada, Wyoming, and Idaho, which are already in the Union, and would be sent from Utah, Arizona, New Mexico, and Oklahoma, for the admission of which preparations are on foot. Not one of these communities is fit to be in the Union. The population of some of them is ridiculously small and unsettled; that of others scanty, ignorant, superstitious, and foreign-tongued. The only reason for letting them in, or proposing to let them in, is the desire to influence party legislation—some of it, like the McKinley Bill or the Silver Bill, of the most corrupt character. Every one of them has lowered or would lower the character of the Senate. In not one of them can the work of persuasive discussion, which is the basis of American government, be carried on, in preparation for an election. In every one of them votes are as purchasable as any of their other products. If, therefore, the Sandwich Islands were a Territory, it is as sure as any future event in politics can be, that the agitation for its admission as a State would begin at once; and that this agitation would probably succeed very soon, the total disregard of the moral and political quality of the population evinced during the last ten years in the admission of Wyoming, Montana, Nevada, and Idaho, fully warrants us in expecting.

What sort of government would the State government then be, with its power of deciding our Presidential elections in case of a close division of the Electoral College? The population now consists of natives, recently emerged from savagery, speaking foreign tongues, Japanese, Chinese, and Portuguese. The natives, Gen. Armstrong says, are dying out at the rate of 1,000 a year. Their places will be taken, as now, probably, by Chinese, Japanese, and Portuguese. There would be no American immigration into the islands of any moment as regards numbers. The constituency would, therefore, be either very ignorant and foreign or very small. It would be as unreachable by the American press and platform as it is now. So that the State Government would almost inevitably fall into the hands of a Sugar Boss or of some other great speculator, who would fill the Legislature with his own creatures, and cause his own election to the Senate in company with the kind of subordinate known as a "Me-too." On the kind of contributions such a man would make to our legislative and political morality, we need not speculate.

We ought, therefore, all things considered, to feel much indebted to the British Government for having, by its failure to protest, given us time for cool reflection, not on the importance to us of controlling the Sandwich Islands, for that seems admitted on all sides, but on the best mode of doing it. The best mode undoubtedly seems to be the mode now in operation—that is, a simple protectorate. The proper answer to the Commission now in Washington, therefore, would seem to be: "Gentlemen, you say you are in possession of the Government, and that your Government is vastly superior to that which you have overthrown. We are very glad to hear it, because we have a treaty with your predecessors which has two years to run, is equally binding on you, and gives us everything we want from you and gives you everything you can fairly ask from us. It secures you, as you see to-day, exactly the same protection from foreign invasion or domestic violence, and gives you the same freedom of trade with the United States, which you would have were you a member of the Union. You have United States troops on your soil now, and if it would make you feel easier, we will leave them there permanently, but we do not care to undertake the task of governing your very motley population, on condition of allowing it to help to govern us. We have now about seven specimens among us of the new species of ruler known as a 'boss,' and fear you would send us another before we had succeeded in finding a proper place in our system for those now in existence. Go on, therefore, sending us your sugar and other tropical products, and sitting under your own fig-trees, in the full assurance that none will dare to make you afraid.'

THE TREASURY GOLD.

IT is conceded by all financiers that the monetary condition in Europe is abnormal: the scramble for gold is acute and universal. Nations with good credit, alike with nations whose currency is on a paper basis, join in the efforts to get gold and to hoard it. London is the money clearing-house for the commercial world, and London, watching the battle now going on among Continental nations, has been carefully guarding her metal treasure. The Bank of England, anticipating a draft upon its stock in case of a change of currency policy on the part of the United States, and also because of the demand from Austria, has striven to maintain a more than usually ample reserve. The Bank's present percentage of reserve to liabilities, 48 per cent., is a high one. More than that, until week before last, when a reduction to 2½ per cent. was made, the interest rate of the Bank was kept at 3 per cent., though the loss of business to the Bank from this cause must have been severe, since the ruling discount outside the Bank was but 1 per cent., with a maximum of 1¼ per cent. for three months' loans. The Bank of England, it should be remembered, no longer controls the rate of interest in London. The great joint-stock banks, the rich private houses, and the heavy capitalists, such as the Rothschilds, have so much money to lend that the officially announced discounts of the Bank no longer bind them. The Bank of England in the money market has fallen from the position of master to that of leader, whose orders are not obeyed, but whose prestige is yet great.

The Bank of France, it is expected, will use the new note circulation to increase its stock of gold. For a number of years the increase in the Bank's note circulation has been followed almost exactly by an increase in its supply of gold. We may reasonably expect a continuation of the same policy for the future. Aside from this general purpose, the Bank of France has special reasons for accumulating gold. The unsettled state of affairs in France, the Egyptian episode, the bank troubles in Italy, and, more than all else, the importance of a large supply of gold in time of

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war, an importance now acutely felt, lend a commercial as well as a martial impetus to the Bank's pronounced policy. The Bank of England emits notes only when covered by deposited gold. On the contrary, the Bank of France, with no legislation affecting its issue of bank-notes except that limiting the total amount, emits the notes first and buys the gold afterwards. When the bill increasing the limit of note issue was before the Chamber of Deputies, M. Léon Say (as reported in the Paris letter to the London *Economist*) deprecated a public discussion, on the ground that it would be difficult to maintain the present exceptionally favorable situation, since, when foreign countries hear that the gold they allow to go to France will never be returned to them, but will be imprisoned there, they will cease to send it.

The currency situation in Austria is such as to make absorption of gold by that Government imperative. In May last the Austro Hungarian Government was empowered to raise an entirely new loan of $100,000,000 for the purpose of providing the necessary gold to carry resumption into effect. On January 11 the arrangement was concluded between the Austrian Minister of Finance and the Rothschild syndicate by which the necessary gold is to be obtained. In addition to the new loan, the syndicate underwrites the conversion of the Austrian 5 per cent. paper rente into 4 per cent. gold, besides undertaking some railway and other national bonds. The new 4 per cent. loan will be offered simultaneously in the Continental bourses, but not in Paris or London, it is said. Upon this loan the London *Statist* remarks:

> "We have quite enough demands upon this market [London] already without helping to find gold for Austria-Hungary, more particularly as nobody seriously believes that the sole object is to resume specie payments. The Austro-Hungarian Government, very wisely and properly from its own point of view, desires to have a war chest."

The increasing importance of gold in time of war, and the part which accumulations of that metal are expected to play in the next European campaign, are leading all the nations of Europe to desire war chests; for while learned societies are discussing the silver question and bimetallists are ascribing all national ills to the demonetization of the white metal, the practical statesmen of those same countries, in their preparations for a future emergency, will have nothing but gold. Even Russia, famine-stricken and impoverished, has such a chest. The last Russian budget asserts that "$450,000,000 of gold is at the full and entire disposal of the Government." This battle for gold in Europe does not, of course, mean that a general war is imminent, but it does mean that every known art of the financier or merchant will be tried to secure for each nation a larger supply against the time of need. The United States, though not concerned in European affairs, cannot escape from the effects of such a scramble. We may expect gold to be taken from us at every opportunity, whenever trade will allow it and even if there be a small apparent loss. That our silver policy is playing directly into the hands of the gold-gathering European, is clear upon the face of things.

At the close of last month the Treasury gold reserve fell to much the lowest point reached since the resumption of specie payments—barely over $108,000,000. At the close of July of last year it had gone down nearly as far, to $110,000,000; but a new low-water mark has now been recorded. How long will it be before another is reached? The indications are that the drain of gold from the Treasury has by no means ceased, and the question will soon have to be faced what to do with the $100,000,000 set down as the reserve to redeem legal tenders. The decline in the gold reserve has been accompanied by another change which has received less public attention, but is more significant because it is unexampled. This is the complete collapse of the gold receipts for customs duties in the port of New York. Never before, at this season of the year, has the Sub-Treasury here failed to receive the larger part of the payments for duties in gold. But here also the record has been broken: December and January have gone by, and the Sub-Treasury is receiving legal tenders and silver certificates almost exclusively—practically no gold.

To understand the significance of this change, it must be borne in mind that until within the last two or three years the customs receipts at New York were almost exclusively in gold. With the exception of a break in 1885-'86, when a redundancy of silver certificates caused for a few months a check to the gold receipts, there was not a time, from the resumption of specie payments in 1879 to the passage of the Silver Act of 1890, when gold did not form at least 60 or 70 per cent. of these receipts. Since 1890 there has been a marked change. In 1891 there was already an ominous decline. As was noted in these columns at the time, the proportion of gold sank to 60, 40, 20, and in midsummer of 1891 even to 12 per cent. In the fall of 1891 there was a recovery, such as the closing months of the year might be expected to bring, and such as, until this year, they never have failed to bring. In the autumn months the demand for currency for shipment to the West and South carries off the various forms of paper money from the financial centres, and especially from New York, and gold certificates are left for use in customs payments. Hence at the end of 1891 the Treasury receipts showed an improvement. In December, 1891, and in January, 1892, two-thirds of the customs receipts were again in gold. As 1892 wore on, however, and as the usual back-flow of currency to New York set in, this improvement ceased. After the first month or two of the year, gold receipts fell off and never rose to 20 per cent. of the total. And the striking thing is that the months of December and January had for the first time brought no gain. In December only 4 per cent. of the customs receipts were in gold, in January less than 9 per cent.

The simple cause of this breakdown—for such it must be called—is the great volume of legal tenders held by the banks of this city; and the simple and obvious cause of this again is the steady issue of legal-tender Treasury notes under the act of 1890. Here also the change in the situation during the last two years has been marked. Before 1890, the New York banks held usually between fifteen and thirty millions of legal tenders in their vaults, the rest of the reserve being specie—that is, practically all gold. Sometimes their holdings ran into the thirties, and even to forty millions, during the spring and summer months of accumulation. But in midsummer of 1891 they held over fifty millions, and during 1892 the holdings of legal tenders were at no time under forty millions, and rose at their highest to over sixty millions. The last statement showed that the banks now hold sixty millions. This means simply that the issue of four millions of fresh legal tenders each month under the act of 1890 is more than the community can absorb. The signs of redundancy are unmistakable.

So far as the Treasury is concerned, the immediate result is only that its business is conducted on a paper basis, and not, as before 1890, chiefly on a specie basis. Instead of taking gold in for customs receipts, and paying it out to the banks to meets its debits at the Clearing-house, the Treasury takes in paper and pays out paper. The legal tenders pass to and fro between the Government and the banks. But when a drain of specie for export sets in, it falls on the Treasury. The banks have a good supply of gold, but naturally prefer not to part with it. The Treasury is called on to furnish it, and it has no longer a steady inflow of gold wherewith to make up its losses. The Government, as is well known, offers every inducement for getting gold turned into the Treasury, and indeed its methods sometimes come close to offering a premium for gold. Nevertheless, the gold reserve has sunk from over $180,000,000, the amount at the time of the passage of the act of 1890, to its present low level. At this rate it will not be long before the suspension of gold payments by the Treasury will have to be squarely faced.

THE GERMAN COAL-MINERS' STRIKE.

THE most suggestive aspects of the great strike of German miners in the Saar basin have not been adequately reported in the accounts sent by cable. Though the number of workmen involved has been great, approximating 30,000, though resort to violence was had by the strikers, egged on by their wives, who seem to have been

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fiercer and more furious than the men, and though troops had to be called out to suppress the rioting, it is in none of these alarming, though now familiar, features of a great strike that the student of social problems will see its greatest significance. He will find this in the light thrown by the strike on the favorite modern theory that Government control would be a sure remedy for labor troubles. How often did our Collectivists remind us last summer, at the time of the Homestead strike and riots, that the only way permanently to avert such lamentable evils was to put all industry in the hands of the Government. Now, the fact is that the disturbances in the Saar region constitute a most instructive experiment, on a huge scale, which goes to show that the system which was to prevent all strikes is precisely the one to bring on a strike of the most indefensible and outrageous kind.

The Saar coal mines are worked by the Government. Nowhere has that offhand reformer of the world, the Emperor William, had a better chance to have his labor boards and official inspection and all the other machinery of Government production put on exhibition. And he has improved the chance. The whole industry was organized like an army, with chiefs and subalterns in beautiful gradation. The brightest graduates from the School of Mines were sent down to introduce new methods, and bring all the blessings of science as well as paternalism to bear on the fortunate miners. Moreover, the Emperor has had many tangible signs of success to point to. When the great strike in the Ruhr mines broke out three years ago, the workmen in the Government mines at Saarbrück remained quiet, and it was promptly remarked at Berlin that here was already a great triumph for the Collectivist principle. Even more striking has been the increase of wages. The average daily wage in 1888 was 76 cents; in 1892 it had advanced to $1.15. The demonstration seemed perfect.

But the strike came along in due time, and was occasioned by exactly that governmental control which was to make a strike impossible. It was not a question, primarily, of wages, or hours of labor, or recognition of a trades union, but of precisely those regulations and methods which the superior knowledge of a benevolent Government was going to enforce to the general happiness and contentment. A correspondent of the *Temps*, writing from Saarbrück last month, recounts some of the interviews which he had had with the striking miners, which throw a flood of light on the way the workingman takes to the control of a bureaucratic Government when the thing is actually tried. The miners said that flesh and blood could not stand the superior way in which they were ordered about by Government officials. It was altogether "too Prussian," as they expressed it, and was a thing which the "men of the Rhine" could not stomach. In particular did they take deep offence at those young fellows, just out of the scientific schools, who came down from Berlin with their heads stuffed full of new notions, which they sought to impose upon men who had grown gray in the business, and whom they proposed to order about like a lot of school-children.

The immediate occasion of the outbreak was the new system of rules for the miners drawn up by the Government. It was a splendid system on paper, precise and detailed as a manual of arms, and was no doubt the handiwork of the best organizing talent at the command of the most highly organized Government in the world. But, alas! it rode roughshod over time-honored privileges of the miners, laid new restrictions and vexations upon them in the name of discipline, and cut down wages which were too high and raised those which were too low—all in most beautiful accord with social theory, but in most hopeless conflict with human nature. Then, too, the miners found that their representatives on the various boards directing the operation of the mines had only illusory powers. All real authority was lodged in the members who spoke for the Government, and who grew more and more impatient at the suggestions of the workingmen, and voted them down with less and less consideration. As one of the miners put it: "The authorities treat us like so many recruits instead of free citizens, and we do not propose to submit to their indignities."

We do not suppose one Collectivist in all the world will be the less enamoured of his theory on account of this failure of it in practical operation. It is of the nature of bad reasoning, remarks George Eliot, to seem good reasoning to the bad reasoner, and that is why all exposures of its badness are wasted on *him*. He will always be able to say that the scheme he has in mind for the regeneration of the world will be free from all the defects and failures which may be pointed out to him in the actual schemes nearest his ideal one. But, leaving him to the comfort of his dreams, it ought to be clear to the ordinary mind, after this Saar experiment, that a fundamental fallacy in most of the plans for industrial reorganization now so much in vogue is to suppose that workingmen themselves have, or are likely soon to have, the mental and moral qualifications necessary to the success of those plans. Make your governmental direction a very model of scientific benevolence, and the rude and jealous democracy of the laboring man will resent and repudiate it at a thousand unexpected points. If he stood stubbornly for his own way, though demonstrably inferior to the Government's way, even in autocratic Germany, what hope would there be of his showing sweet reasonableness in a country like ours? Human nature is an ugly affair, and workingmen are very human. They may one day rise to the height of approving industrial methods simply because they are scientific or for the general good; but so far they are wonderfully like the rest of mortals in preferring what is agreeable to what is scientific, and what is for the good of number one to what is for the good of the greatest number.

BANK TROUBLES IN ITALY.

ITALY, January 22, 1893.

"ALL knots come to the comb," and the Giolitti comb has got entangled in a number at the same time. Ever since the forced circulation of paper money, the banks of issue, especially the Tuscan and the Roman, have had their troubles which have been from time to time staved off. There are two distinct parties in Italy on banking questions, the one advocating a single bank, the other that all banks be allowed to issue notes on their own account and responsibility. As late as 1888, Branca, an authority on such questions, proposed that any society with a capital of ten millions, with five millions of paid-up shares at 500 lire, should be allowed to issue notes—this when those already existing were known to be in a sorry plight. Twice have I written on this subject in the *Nation*, so that a brief recapitulation will suffice to make the situation clear. Up to 1866 no Italian bank could issue notes save in the proportion of two to three uncovered by a coin reserve. In that year the Italian National Bank had a circulation of 41,680,000 lire, but the Government, on the eve of the Italo-Prussian war against Austria, borrowed from it 11,011,110 lire, authorizing that bank alone to issue notes at will and to suspend specie payment. Shareholders became millionaires; the State went on borrowing to the extent of 35,500,000 lire in two years. Then came the *consorzio:* the six existing banks formed a confederation; the old notes issued by the national banks were cancelled, and new ones to the amount of 80,000,000 were issued, bearing the inscription, "Confederate notes—forced currency," and signed by a delegate of the Government and the delegate of the confederation. Each of the six banks, the National, the Roman, the Sicilian, the Neapolitan, the National Tuscan Bank, and the Tuscan Bank of Credit, was authorized to issue legal-tender notes on its own account to the amount of two-thirds of the paid-up capital, bound, of course, to exchange them at sight for the inconvertible notes of the confederation on the demand of the holder.

When, in 1884, the country returned to specie payments, or appeared to do so, every one who chose could get gold or silver at all the banks, the Government having paid its debts to the confederation of banks in gold. But this golden age soon disappeared. The gold went out of the country, and, especially after the rupture of commercial relations with France, there was simply none to be obtained without paying a heavy *agio*. People grumbled and bore their griefs patiently—for a time. Then came the famous *riscontrato*, by which all holders of any bank-notes could change them for those of any other. But rumors were afloat that two at least of the banks were in a bad way. During the Crispi Government in 1889, a private inspection was intrusted to Senator Alvisi, lately dead, who, with Commendatore Biagini, found the Roman Bank in the utmost disorder. It was known that the legal issue of 45,000,000 had reached 70,000,000, but excuses were found for its illegality in the fact that it had lent largely to the Roman speculators during the building craze, and, as it held mortgages on the unfinished buildings, it was

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presumed that it might make ends meet; but 9,000,000 of notes had been illegally fabricated. They were signed and stamped, however, in legal fashion by the governor, the cashier, and the censor. But the seal and the notes were found in a chest of which only the governor had the key; the loans were made for terms exceeding the legal limit, and bills for enormous sums renewed. Biagini proposed a series of remedies: that the paper for future notes should be secured; that the enormous sums lent for long periods should be guaranteed; that fresh capital should be reserved to balance the excess of issue; that the bank should assist real commerce instead of mere speculation; that the vice-director should be appointed and the full list of officials be completed.

It should be remembered that Signor Giolitti, the present Premier, was Minister of the Treasury during a portion of Crispi's term of office. He proposed, with Crispi's assent, a fusion of the banks after due inspection; but, owing to dissensions with the Minister of Finance, Giolitti resigned. Such was the faith of the Government (and, indeed, of all parties and the general public) in the governor, the "benevolently despotic" director of the Roman Bank, Com. Tanlongo, in his honesty and financial ability, that he was given in the autumn of 1890 until March, 1891, to "set his house in order"; but Crispi made no secret of his intention to propose the fusion of at least the two Tuscan and the Roman with the National Bank. The report of Senator Alvisi and Com. Biagini was not made public. In January, 1891, the Crispi Government was overthrown. The Rudini Ministry proposed simply to renew the privilege of issue to all the banks for fifteen years. Signor Luzzatti abolished the *riscontrato*, so that each bank had once more to stand on its own bottom. He seems to have had a special spite towards the Roman Bank, as in Sicily, during the Exposition, its notes were refused at the telegraph and all Government offices, and only Mr. Stillman's fierce denunciations in the London *Times* secured a temporary suspension of that inexplicable measure. Signor Giolitti, bent on a thorough inspection of the banks, proposed a six years' continuation of their privileged issue. But, like all his colleagues, he had blind faith in Tanlongo, and proposed him as Senator. The King signed the decree and Tanlongo took the oath. But certain members of Rudini's party, to spite Giolitti, acquainted Deputy Colaianni, a Sicilian and a noted member of the Extreme Left, with the contents of the Alvisi report, and when the President of the present Ministry proposed, subject to Government inspection, to prolong the privilege of issue for six years, the Left protested, quoted the report, and demanded a parliamentary inquiry. Then Crispi and the partisans of the present Ministry rose in arms and talked of insult to the Government; and Colaianni, one of the purest-minded and cleanest-handed men in Italy, was accused of attempting to damage the Roman Bank in the interest of the Sicilian. Note that Colaianni, once a wealthy owner of sulphur mines, on being grossly robbed by his factor, gave up everything he possessed to his creditors, and only last year resigned his seat, being too poor to live in Rome. His electors refused to choose any other deputy, and no candidate ever presented himself.

Signor Giolitti took the matter very seriously to heart, and, naming six inspectors, *had all the banks inspected on the same day*—this to prevent any collusion, lending of reserves or money by one bank to another. On the day of the inspection, the "highly respected" director of the Roman branch bank of Naples decamped with two millions and a half of lire, leaving a receipt for the same with the treasurer, Alessandro. The director, Cuciniello, has been held in such high account that, but for political opposition, he would have been appointed governor in chief of the Central Bank of Naples. At the same time it should be recorded that his eldest son was implicated in the robbery and peculation of the Bari branch of the Neapolitan Bank, and came off by the skin of his teeth. The suspension of the inspectors and of the director-general of the Bank of Naples led to a belief that all the two millions and a half were not taken on the day in question, but rather that the sums had been taken at intervals, and that the defalcation had not been discovered, because, on the ordinary days of inspection, the Roman Bank had lent the amount—at once returned.

While the Roman and Neapolitan world was aghast at the news that Cuciniello had decamped, that his house in Rome and that of his family in Naples were being searched and watched, ugly rumors anent the Roman Bank were afloat. The issue had reached the sum of 134,000,000; everything was in disorder; everybody rushed to withdraw his deposits, the municipality of Rome withdrawing a million; and though the National Bank had proposed and accepted "fusion," it was noted that the houses and persons of the governor, Tanlongo, and the cashier, Baron Cesare Lazzaroni, were watched night and day. The Ministers, the director of the Neapolitan Bank, Com. Consiglio, with the inspectors, passed a day and a night in consultation. Tanlongo had purloined 21,000,000, Lazzaroni 19,000,000, it was said. The information was given to the judicial authorities, and at eight A. M. on the 20th instant the inspectors of police presented themselves at the bank with orders for the arrest of both Tanlongo and Cesare Lazzaroni. The former protested his immunity as Senator; but as his nomination has not been ratified, that august body declines to recognize him as a colleague. At present, Lazzaroni is in durance vile; his nephew, Baron Michele, counsellor of the Roman Bank, offers, it is said, his entire fortune of 18,000,000 to supply the deficit. Tanlongo is, or feigns to be, too ill to be removed from his house, and his bedroom is watched by inspectors of police. All his papers and effects are sequestrated, but his private archives, which he removed from the bank as soon as the inspection was announced, cannot be found. Rumor hints that they are deposited in the Vatican, where the Commendatore is in high repute.

The sensation is, of course, immense, though the public will not suffer, as the notes of all the banks are guaranteed by the Government up to next March. It is the personality of the culprits that astounds the public. Cuciniello belongs to an old family of patriots, and has borne hitherto an unblemished financial reputation, though his private life is scandalous. The Roman Bank was founded in 1834 by a Frenchman, who was its first governor during the pontificate of Gregory XVI., with a capital of 100,000 scudi (dollars), and a bank-note circulation of 150,000 scudi. In 1846, the depositors, fearing a revolution, withdrew their capital. The brother of Cardinal Antonelli, Filippo, was named governor in 1850, and Signor Sella in 1870 begged him to retain his post, but he refused, for "family reasons," and Giuseppe Guerrini succeeded. In 1871 the direction of the National Bank and of branches of the banks of Naples, Sicily, and Tuscany, had their seats in Rome, and the Roman Bank, which hitherto had had the privilege of sole issue in the Roman provinces, agreed to share it with the other banks on receiving five millions of lire. On the death of Guerrini in 1881, Tanlongo, well known to Bombrini, the director of the National Bank, and owner of four thousand shares in the Roman, was named director. "Sor Bernardo" had been a well-known figure in Rome ever since the days of Pio Nono, when he organized a battalion of the National Guard. He afterwards retired into private life, became a *mercante di campagna—i. e.*, a lease-holder of one of the great *latifondi*. He attended personally to his business, rising at three to visit his farms, wine cellars, and dairies, lived frugally, and spent seven hours daily at the bank. Cavour had summoned him to Turin to treat with Antonelli; he was a great friend of Cairoli, who spent some time in his house at Rome, where the dead patriot's portrait, with an affectionate dedication, hangs; he was on good terms with Nicotera, but came to grief with Crispi—violently opposing the fusion of the Roman with the National Bank—and was never tired of relating the "scenes" he had with the not over-patient Premier, adding, "Never, in Sor Bernardo's time, will the Roman Bank be sucked into another." He delighted also in narrating how he bought off the brigands to allow him to visit his farms in peace. Of late he has been moody and less irate at the idea of fusion, and, though maintaining his allegiance to the Pope and attending mass every morning, gladly accepted the offer of a seat in the Senate. And now he is unmasked—under arrest, with an inspector of police by his bedside.

It is a bitter business, and we do not yet know the whole. It is useless here to allude to the terms of fusion offered by the National Bank, because the House, which meets on the 25th, will have a great deal to say. The interpellations already announced are numerous. Bonghi fumes and rages—affirms that it will be sheer impudence for the Premier and the Minister of Finance to present themselves, forgetting that had his party (Rudini-Luzzatti) remained in power, there would have been no inspection, no discovery; and that for another fifteen years the banks would have gone on in the bad old way. The Left, or rather the Extreme Left, will still insist on a Parliamentary inquiry previous to the discussion of any project of fusion; they demand that the entire state of each bank shall be laid before the House. Who hold the bank loans? are they solvent? Who hold the enormous amount of *sofferenze* (renewed bills)? Has the Government, past or present, had loans for electioneering purposes? They will be unwise if they try to overthrow Giolitti, especially as he seems resolved not only to deal resolutely with fraudulent bankers, but also with brigands set in high places. But lately there has been a raid in and around Viterbo, and a goodly haul of *manutengoli* (aiders and abettors of brigands) has been made, among them an assessor of the Municipal Council and a secretary, besides factors and agents of the princely houses of Rome.

Old Silvio Spaventa, the "galley-slave" of Bomba, the arch-conservative who, with Agostino Bertami, voted against the railway convention "job," a friend and believer (till now) in both Cuciniello and Tanlongo, one of the last Ministers of the Conservative party, said publicly the other day: "If Giolitti goes forward on the path he has entered, he will attain an eminence that no other Minister has dared to approach. Standing on a pedestal of granite he will dominate parliament and country, because all Italians are athirst for justice." Bad as is the state of things, it is ridiculous to talk

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of an "Italian Panama." Not a single Italian statesman has ever been accused of peculation; all have died poorer than when they entered office—some in absolute poverty. Neither have the misdeeds of two or three bankers cast thousands into misery, as have the Panama speculators—as did the failure of the Glasgow Bank for £12,000,000 sterling—or as now the missing directors of the Liberator. One thing is certain, and that is that banking operations will henceforward be carried on in a quite other manner than heretofore, whether the single-bank or the plural-bank system be adopted.

J. W. M.

SECONDARY EDUCATION IN FRANCE.

PARIS, January 20, 1893.

INSTEAD of getting cleared up, the Panama affair becomes more involved every day. Although it is still a matter of doubt how far its real importance—the question of persons apart—is in proportion to the feeling aroused, so great is the feeling that at the present time nothing else is talked of. All other matters have been lost sight of, notwithstanding that some of them are important, as, for instance, the budget for the year, which is not yet voted, and the tariff-war with Switzerland. These are forgotten, and we have only Panama. Amid the dramatic incidents that follow each other while ministries are made and unmade in a brief lapse of time, it is impossible to obtain a perception of things that is in any degree clear; and moderate and reflecting people, whose sentiments I have lately endeavored to portray, can now do no more than wait on circumstances. Their example is good to follow; and since, outside of the Panama affair, nothing seems just now to interest France, the best thing to do is to turn to matters which, though not what may be called "actuality," are nevertheless of real importance.

A book has recently been published in London which possesses for us French a paramount interest. It is a reprint of certain studies made by Matthew Arnold on education in France under the Second Empire.* In reading this book we can obtain an idea of the progress made since then in a branch of practical legislation to which the Third Republic has paid particular attention. It need hardly be said that the Republic has always attached great importance to the educational question. Its action, it is true, has been most manifest in the matter of primary education; but numerous changes have also been carried out in the secondary or higher education; and sweeping reforms, to say nothing of modifications of programmes, have followed one another continually. To notice all of these would require too much space and would scarcely be interesting; nor is such a proceeding necessary in order to understand the course that has been pursued. By dealing solely with the question of secondary education—that, indeed, with which Mr. Arnold more particularly concerned himself—and by considering only two or three of the subjects treated of, we can get an adequate notion of prevailing tendencies, and discover how these latter are related to those observable in the purely political sphere of action.

There is one fact on which Mr. Arnold insists at great length. He seems to have been struck, in the course of his visit, with the facilities afforded in France for the obtaining of secondary education. Both the number of educational establishments and the low fees paid by the pupils open the door to a very large number of people, and help in a way to stamp a democratic character upon our secondary education. Mr. Arnold had very justly pointed out, as a prime cause of this state of things, the fact that secondary education was almost entirely under the control of the State, which did not attempt to make profit out of it. In this respect there has been no change. The State is still trying, with greater insistence if possible, to get the whole of the education of the country into its own hands, and to take possession, where opportunity offers, of the various private schools that have managed to establish themselves. On the other hand, democratic tendencies are asserting themselves more and more every day, and it is sought to place instruction in all its degrees within the reach of every one. But if, from Mr. Arnold's time up to the present, the shell, so to speak, or general system of secondary education remains the same, the spirit in which it is given has been slightly modified.

In order to render our ideas more precise, let us take as an example the classical side of education. When Mr. Arnold wrote, the study of Latin and Greek was the basis of this kind of instruction. The pupil commenced the former of these two languages immediately on entering a public school—*i. e.*, at about eight or nine years of age—and Greek some two years later; and in certain respects these languages maintained their first importance all through the curriculum. Between 1870 and 1880, however, a marked reaction set in. It was in vain that the partisans of the prevailing system, falling back on the traditions of the previous century, when the study of classical antiquity was made the basis of all education, declared that the knowledge of classics and the classical masterpieces alone could impart a real intellectual culture; the reply was, that it was possible to obtain the same result from different studies, that it was unreasonable to spend so much time upon a dead language and literature, and that in the educational curriculum the first place should be given to the study of French. In addition to this it was said that, if the study of the mother tongue were found to be insufficient to develop the pupil's mind, it would be far better to have recourse to modern languages to supply the deficiency. In fine, the party professing these opinions carried the day, and the educational programme was modified. The study of Latin and Greek was confined to narrower limits, and a larger place was assigned to French and modern languages.

In this the utilitarian tendencies began to make their appearance; and henceforth, instead of people looking upon secondary education as a means of intellectual development, the obtaining of practical results began to be regarded as its most important aim. The dead languages having no longer any practical interest, the time devoted to them is comparatively diminished, and such branches of the study of them as cannot be shown to be helpful to immediate educational results have been pruned away. The composition of Latin verses has been suppressed because under no circumstances in life has any one any need to write them. The translation of French into the dead languages has likewise been suppressed, on the pretext that the scholars will never be called upon to compose in these languages, while it is completely overlooked that such exercises are necessary, not so much in order to be able to express one's self in Greek or Latin, as to be able to know these languages thoroughly and read them with ease. So, in the case of modern languages, the study of them is no doubt an excellent thing, whatever point of view be taken; but the vogue they have obtained is in large part an after effect of the war of 1870. If any proof is needed of this statement, it will be found in the fact that German is the modern language most studied. The same utilitarian tendency appears in the gradual introduction of scientific studies of all kinds into the curriculum of letters. It would seem as if the constant aim were to give the pupils notions and smatterings of everything which may be useful to them in life, and to enable them to leave the public schools furnished with an encyclopædic baggage, and lacking nothing except the possession of the special knowledge needful to their individual professions and trades. It is for this reason that lectures on the history of language, philology, comparative grammar, and physiology are given to them—in fine, lectures on all the subjects which in reality belong far more to university than to school education.

On account of the increase made in the number of subjects taught, there has resulted a school code enlarged to such an extent as to be difficult to carry out. In order to do justice to the curriculum, pupils had to work harder and harder; and, as M. Jules Simon justly wrote, "unfortunately, a day had only twenty-four hours in 1872 as before in 1802, and children had the same need as ever of rest and sleep." Then the question of overwork cropped up. It was affirmed, both in speeches and in writing, that scholars were working too hard, and that their brains were being crammed—a thing which, from a hygienic point of view, could give nothing but bad results. Matthew Arnold had already asserted in his book that at French public schools physical education was neglected. "I do not believe," he wrote, "that the confinement, the scanty recreation, and the long school hours of a French school-boy are without some unfavorable effect on his health and development." An attempt was made to remedy this state of things, but those responsible for the change went at once to the opposite extreme. The reaction did not show itself so much by a lightening of the programme of studies, as by importations of foreign games—especially English ones. English out-door exercise has become the fashion. Field clubs of all kinds have been formed, with international matches as an outcome of them; and a private school, the École Monge, has given an additional impulse to the movement by devoting a good many hours every week to promenades in the Bois de Boulogne. Last, but not least, football and boating are fast becoming established institutions. It would seem, therefore, that, through excess of zeal and the wish to remedy a bad existing state of things, the reform has been pushed to an exaggerated extent. The available hours in the week were already too limited for the scholars to be taught all they had need to learn; and now that a certain number of them are taken away in order that the various out-door games may be indulged in, there remains still less time for work, the pupils are still more overworked, and a new cause of deterioration has been added to others affecting the course of studies.

In fact, it is asserted by many who, at least some of them, may be considered authorities in the matter, that there is a considerable falling off in the average school work. This, indeed, is evident enough in the classical part, the dead languages being, as I have shown, somewhat sacrificed. But the point to be noticed is, that this falling off is not compensated for by a more thorough knowledge of modern languages or by the acquisition of really scientific notions. This lowering of the standard in secondary

* 'A French Eton.' New York: Macmillan.

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education cannot fail to react upon our university education. Not that it must necessarily produce a falling off in the latter, for, as a matter of fact, our young men may acquire after leaving school the instruction that should have been given them while there; but from this postponement certain disadvantages are sure to ensue. I do not wish, however, to enter into the question of university education, as to do so would necessitate a consideration of other matters, such, for instance, as the military service which is binding upon all, and which, by its incompatibility with certain studies, interferes at the present time with the plans and careers of a great many young men. Questions of this kind want a special treatment, and, besides, it is not from a pedagogic point of view that I desire to draw conclusions in reference to the facts I have indicated. I might have adduced many others, but those I have mentioned suffice to draw attention to certain tendencies worthy of note. First of all, if French secondary education is, as I admitted at the commencement of this letter, in common with Matthew Arnold, essentially democratic by being accessible to all, it is so in other ways also. Thus, while in a measure pedagogic reasons influenced the change whereby Latin and Greek were begun later, viz., at an age when the pupils' minds were riper for the study of them, there was also another reason for the congratulations expressed by certain writers, to wit, that the change was a democratic one, since henceforth the bulk of French boys would receive a more analogous instruction, and there would no longer be a privileged class pursuing a different course of studies.

It is perhaps a consequence of this same democratic spirit which has given the directly utilitarian character that I spoke of earlier. The democratic spirit, as it exists among us, has always been essentially practical, positive in its applications, though at times carried away by chimeras, unfriendly to lofty speculation, and little disposed, therefore, to favor in a course of study what simply aims at producing a thorough culture, attainable only by the few, while the majority will never obtain any *visible* benefit from the education they have received. Thence also comes, and for the same reason, the importance assigned to scientific instruction in classical education. On this point Mr. Matthew Arnold, indeed, makes a very ingenious observation. Speaking of a university reform that was made in 1809, he says: "It restored to Greek and Latin their old preponderance in this instruction, effacing a mark which the Revolution, by the prominence given to scientific and mathematical studies, had left upon it." To-day, as is well known, the spirit of the Revolution is regaining ground in France every day. It is curious to see how, without there being any voluntary imitation, this influence is making itself felt in widely different fields of action. It is a demonstration, not very important, perhaps, but yet sufficiently characteristic, of the manner in which all things are connected together, and shows how a transformation of thought with regard to one point necessarily involves an analogous transformation with regard to all others. Thus, therefore, it comes about that questions apparently foreign to politics, as, for instance, are those of educational programmes, confirm and complete the observations we have been called upon to make in the purely political domain.

S.

POETRY IN FRANCE.

PARIS, January 19, 1893.

WHO remembers now the poets of the First Empire and those of the end of the seventeenth century, with the exception of Chénier? We feel almost ashamed to think that such men as Dorat, as Legouvé, were called poets in their time. The Romantic revolution which began after the downfall of Napoleon gave to France an immortal trinity of real poets—Lamartine, Victor Hugo, and Alfred de Musset. It is useless to compare them—comparisons are odious; it is enough to say that they will, all three, live as long as the French language shall live. They form in the firmament of French literature a constellation which shines with an almost dazzling light. Somebody was once asked what was the difference between glory and popularity, and answered that popularity was glory "en gros sous." Ever since our three great poets left us, we have only poetry "en gros sous"; we must be content with small change.

Innumerable, almost, are our poets: there is hardly a review, a weekly paper, which does not furnish us with verses, on all subjects, in all possible rhythms. There is a publisher in the Passage Choiseul who brings out all our modern poets, generally at their own expense; his name is Lemerre. He is the Providence of the young men who wish to enter into the modern Pleiades, and are content to be stars of the tenth magnitude in the poetic heavens. But who, you will ask, are the stars of the first magnitude? If we are to believe in the infallibility of the French Academy, it is natural, in order to answer this question, to name the poets who have been admitted among the Immortals. There are three at the present moment, Leconte de Lisle, Coppée, and Sully-Prudhomme. Whenever there was an Academical election, Victor Hugo, who never took any part in the intrigues which precede and accompany all elections, used invariably to write on his bulletin "Leconte de Lisle," till Leconte de Lisle was elected. He had recognized in him a brother poet, and I believe his judgment to have been correct. It seems to me that Leconte de Lisle stands higher on Parnassus than his two confrères, Coppée and Sully-Prudhomme.

The poetical work of Leconte de Lisle is almost a paradox of our time. The Romantic movement was idealistic, though some of the Romantics professed to pay the greatest attention to what is called local color. Lamartine's poetry is highly and purely idealistic; all human sentiments and passions found eloquent expression in Victor Hugo and Musset. These true poets were not devotees of the theory of "l'art pour l'art"; and, in fact, this theory marked the decadence of the Romantic movement. Théophile Gautier and Théodore de Banville were admirable versifiers rather than poets; they played with words, with rhymes; they were dilettanti in an art which is to real poetry what a pantomime is to a drama. Leconte de Lisle belongs more than we should like to the school of "l'art pour l'art"; he is the head of the Parnassians (we give this name to the poets who stand in the highest regions of Parnassus, wholly indifferent to what is going on in the sublunary regions, who are always repeating to themselves the words of Horace, "Odi profanum vulgus et arceo"). These artists in words seem not to care for any of the thoughts which embarrass us; they seem not to feel the troubles, doubts, and perplexities of passion; they almost ignore love—they profess only to worship beauty, and they worship it in the inorganic as well as in the organic world; their poems are a constant hymn to nature; they have a sort of hieratic calm and sublime indifference.

If I wished to give somebody a true idea of the Parnassian method and style, of the usual state of mind and soul of Leconte de Lisle, I think that I could not do better than to cite one of his happiest and most perfect poems, called "Midi":

Midi, roi des étés, épandu sur la plaine,
Tombe en nappes d'argent des hauteurs du ciel bleu.
Tout se tait. L'air flamboie et brûle sans haleine;
La terre est assoupie en sa robe de feu.

L'étendue est immense et les champs n'ont point d'ombre,
Et la source est tarie où buvaient les troupeaux;
La lointaine forêt, dont la lisière est sombre,
Dort là-bas, immobile, en un pesant repos.

Seuls les grands blés mûris, tels qu'une mer dorée,
Se déroulent au loin, dédaigneux du sommeil;
Pacifiques enfans de la terre sacrée,
Ils épuisent sans peur la coupe du soleil.

Parfois, comme un soupir de leur âme brûlante,
Du sein des épis lourds qui murmurent entre eux,
Une ondulation majestueuse et lente
S'éveille, et va mourir à l'horizon poudreux.

Non loin, quelques bœufs blancs, couchés parmis les herbes,
Bavent avec lenteur sur leurs fanons épais,
Et suivent de leurs yeux languissants et superbes
Le songe intérieur qu'ils n'achèvent jamais.

Homme, si, le cœur plein de joie ou d'amertume,
Tu passais vers midi dans les champs radieux,
Fuis! la nature est vide et le soleil consume!
Rien n'est vivant ici, rien n'est triste ou joyeux.

Mais si, désabusé des larmes et du rire,
Altéré de l'oubli de ce monde agité,
Tu veux, ne sachant plus pardonner ou maudire,
Goûter une suprême et morne volupté,

Viens! le soleil te parle en paroles sublimes;
Dans sa flamme implacable absorbe-toi sans fin:
Et retourne à pas lents vers les cités infimes,
Le cœur trempé sept fois dans le néant divin.

Absolute perfection of form—such is Leconte de Lisle's ideal; and where could such perfection be found better than in the world of Phidias and Praxiteles? Leconte de Lisle is nowhere more at home than in this Hellenic world; he is familiar with all its gods and goddesses; they are his idols. His "Poèmes antiques" seem like an echo of Theocritus, of Homer, of Hesiod, of Sophocles, of Euripides; he has given us translations from the great Greek poets, and he has scrupulously given the true Greek orthography of all the names. There is a little too much affectation in this servile reversion; there is also a like affectation in the apparent indifference (an indifference which sometimes borders on contempt) to the purely Christian ideal of life. In the poem called "Hypatia" the early Christian is called "le vil Galiléen." He says to Hypatia:

"Dors! l'impure Laideur est la reine du monde,
Et nous avons perdu le chemin de Paros.
Les Dieux sont en poussière et la terre est muette;
Rien ne parlera plus dans ton ciel déserte.
Dors! mais vivante en lui, chante au cœur du poète
L'hymne mélodieux de la Sainte Beauté."

La Sainte Beauté! that comes from the very soul of Leconte de Lisle, and his worship of beauty is always grave and hieratical. Since André Chénier, nobody has written such beautiful verses on Hellas and its gods; but there is sometimes in Chénier a touch of sensuality—of the sensuality of the eighteenth century—which you will not find in Leconte de Lisle. He is a priest of nature, and nature is to him a sort of living organism. It is no wonder, therefore, if he has entered as naturally into the world of Brahma and of Buddha as into the world of Olympus and the Greek divinities. He has read the Vedas: "Bhagavad," "The Death of Valmiki," "The Bow of Siva," "Sunah-Sephas," "The Vision of Brahma," transport you to the regions which no French poet had ever visited. The sentiment of these poems will appear in these few lines:

"Mais, dans l'inaction surhumaine plongés,
Les Brahmanes muets et de longs jours chargés,
Ensevelis vivants dans leurs songes austères,
Et des roseaux du Fleuve habitants solitaires,
Las des vaines rumeurs de l'homme et des cités,
En un monde inconnu puisaient leurs voluptés."

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The poetical trilogy of Leconte de Lisle is composed of the "Poèmes antiques," the "Poèmes barbares," the "Poèmes tragiques." The "Poèmes barbares" remind you at times of Victor Hugo's "Légende des siècles." They begin with a poem on Cain, who is called Gaïn, as Jehovah becomes Jehvah, and Eve Héva; Abel alone remains Abel. A professor of Hebrew would have nothing to say, but we, the *profanum vulgus*, are ill at ease among these names. There are many wild and some beautiful passages in these "barbarous" poems; they carry us back to the middle ages, among the Sigurds, the Elfs, the rude sites of Brittany, of Scandinavia—to India again—from place to place, over the wide sea, to the distant stars. I prefer to the long poems some of the shorter ones; they are less pretentious, and give a form to simpler ideas.

On reading, as I have just done, all these poems, I was struck by their strangeness, their total indifference to all modern national or even human preoccupations. The poet seems to have nothing to do with his time or his age; he does not allow us to have the slightest vision of his own life, of his own sufferings; he is impersonal; he is not one of us. He cannot count upon any popularity; he will never be much appreciated in a time which has given itself entirely up to realism and naturalism. We can hardly understand Leconte de Lisle and Zola sitting in the same Academy. As our painters paint only what they can actually see, our writers describe only what is moving around them. They are all borne along on the great rapid and turbid current of life. Leconte de Lisle lives in unrealities; he sees only the invisible, he describes the untold; he is not an actor, he is a dreamer. His work produces on the mind the effect of opium; he gives us dreams of Hellas, of India, of unknown and impossible regions. The splendid music of his verses acts upon us as a monotonous song that puts a child to sleep. He is the poet of Nirvana.

Correspondence.

SOCIALISM IN PRACTICE.

To the Editor of The Nation:

Sir: In your editorial of January 5 upon "The French New Year," reference was made to the rapid gains of Socialists in many communes throughout France. These events have much more than ordinary interest and deserve, perhaps, some further comment. Who would have believed, some five years ago, that the Socialists would in 1892 have gained definite political power in above eighty communes? It is true there are about 36,000, but at least twelve of these communes are important centres, like Marseilles, Roubaix, and Montluçon. In several towns the Mayors are Socialists, and in several the City Council is wholly under the control of the Socialists. This power has come almost suddenly, and it would be an unusual experience in political history if no absurdity showed itself. Of the special freak with the police to which your editorial referred, I asked one of the most active and instructed Socialists as to his opinion. He replied: "Mais c'est trop bête, c'est trop bête." None seemed more intelligently to disapprove this step than the cooler heads among the Socialist groups. It is also fair to add that in several of these communes the very fact of the Socialist victories aroused the most violent local passions.

Yet the point of chief interest is the light which is likely to be thrown upon obscure but very important issues connected with Socialism, whose influence not only is spreading in the most influential centres in Europe, but has at last got a sort of Government recognition which is of a wholly new character. The French Government was savagely blamed for coquetting with the Carmaux strikers, but, as the Deputies have all the power there is, they had to recognize any political pressure that was *strong* enough. This influence the Socialists had, and it could not be ignored. Since the change of the law in 1884 giving free rein to the trade unions, these groups have increased from 68 to nearly 1,300, and they are growingly Socialistic. These unions are the object of the only organized and systematic propaganda that ever has been made in France, and the result has been as swift as it has been surprising. So large a city as Marseilles, distinguished by sixty-seven "self-help" institutions, with a membership of above 32,000, is, in spite of this fact, fairly given over to Socialist government. Other towns as considerable as Toulon, Roubaix, Narbonne, Montluçon, and St. Denis are nearly or quite Socialist, while definite members of city councils have been elected in seventy-four other communes. There are now nearly fifty papers and periodicals and a large number of libraries for the spread of the literature. I was told by the man in charge of the central Socialistic library in Paris that the new councillors were stocking the libraries of their communes with Socialistic books. Clémenceau's paper, *La Justice*, is one of the ablest papers in France, but one feels often in reading it that he has in hand a distinctively Socialist sheet. The stronger papers in Germany have for a dozen years been more and more compelled to reckon as seriously with Socialists and their organs as with any party in the country. In France this change has come with a rapidity which is perhaps the surest proof that Socialism has secured a new kind of power. The *Temps* now deals as regularly with Socialist issues as does the *Frankfurter Zeitung*. The leading Conservative papers have been driven to this recognition for precisely the same reason that the Government had to mix in the Carmaux strike—because Socialism has come to be an organized political force. It has, at any moment, such possible affiliation with the Radical party as to make it a most formidable opponent.

Whatever may be thought as to the dangers of this new power, the source of its influence is also the source of social security. While the German movement centres in Parliament, the French Socialists decentralize their action, and work upon the towns. No word is oftener on their lips than *l'autonomie*. They have at last got their chance to experiment with commonplace municipal problems. They will not stop making phrases, but the endeavor to make a success of the city control of gas, horse-cars, charity and poor-relief administration, the markets, etc., is an enterprise of such sobering quality that it offers probably the safest possible outlet for revolutionary fervors that could be devised. These attempts are now in their actual beginnings. They must be tried one by one under widely varying circumstances. They must go on under the constant criticism of a public that will daily become more competent to judge the results of communal control. In two of these communes they are already trying their hand at the question of poverty and poor-law relief. It is incomparably more difficult than the management of practical monopolies like city gas-lighting, horse-cars, bakeries, etc. I have seen a letter from one of the Socialist mayors, who, after a few weeks' experience, gives it as his opinion that measures must be taken to keep the dead-beat element from coming into town merely to enjoy superior advantages. "Nous ne pouvons pas soigner tout le monde." The fourth estate gets social responsibility, and immediately there is a fifth estate to make the old trouble. I do not offer this as an argument against Socialism, for it is not, but to show that exigencies will compel them to deal with human nature in no radically different way from the best present methods. The kind of power, in a word, which they can keep in the communes will force them to act practically and along the line of social advantage.

There is one remarkable sign of this. The German Socialists have thus far power chiefly as parliamentary critics. They, therefore, to a man, hold passionately to an abstract and dogmatic theory. The Marx legend will continue just as long as they are confined to criticism and shut out from practical contact with the kind of problems which town business and politics impose. The ablest English Socialists have already cut loose from the famous "surplus-value" theory, and in France the editor of their best periodical says: "We don't care whether Marx was right or not." This signifies, not less faith in the possibilities of a communal control of the "means of production," but rather that the energies are directed at last towards plain business tasks. They now boldly enter the field with their method of social, as distinguished from individual, management of city interests. It is the safest conceivable trial of the claims they bring. Whose opinion has any value as to the limits of these two forms of management? If the Socialists can lessen poverty and house the laborer's family with more decency, if they can furnish a better and cheaper bread and meat, we shall hear the news willingly. We shall see, at any rate, that Socialism as an irresponsible theory and Socialism restricted and disciplined by merely different forms of the same old problems—pitilessly practical as ever—will show us two faces of such different character that we shall be in some confusion as to their identity.

Yours, etc., John Graham Brooks.

Freiburg, Baden, January, 1893.

THE LORD'S DAY IN THE PRIMITIVE CHURCH.

To the Editor of The Nation:

Sir: My letter in No. 1439 of the *Nation* alleged a widespread confusion as to the claims of Sunday observance upon Christians. It attempted to account for this confusion by tracing our Sunday customs to their origin in the Puritan identification of Sunday and the Sabbath. And it further asserted that none of the Church Fathers or Christian writers before Alcuin grounds the obligation to keep Sunday upon any text having reference to the Hebrew Sabbath.

In the next number of the *Nation* appeared a letter on "The Lord's Day in the Primitive Church," signed by "E. P. G." He quotes from five early Christian writers, and draws this conclusion: "The Ante-Nicene Church, then, to go no further, agreed in teaching that . . . the Fourth Commandment, as a part of the moral law, and as interpreted by Christ and applied to the Lord's Day, is universally binding." The issue between us is therefore clearly defined.

If an agreement in applying the Fourth Commandment to the Lord's Day existed in the

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Ante-Nicene Church, evidences of such application will surely abound in the writings of the early Christians, and may be expected to appear with peculiar explicitness in all five of "E. P. G.'s" proof quotations. Is this so? The first and second quotations do indeed imply, as "E. P. G." suggests, that the Lord's Day was observed by Christians instead of the Sabbath. But do they show that it was observed for the same reason and in the same manner, namely, in accordance with the Fourth Commandment? On the contrary, they show distinctly that the observance of the Lord's Day was different from the observance of the Sabbath. In explaining his next quotation, "E. P. G." attempts to show that Irenæus applied the Fourth Commandment to the Lord's Day; and asks in what other sense it could, in Irenæus's view, be of moral obligation. The answer to this question is given by Irenæus himself in the very chapter quoted—which, by the way, is the sixteenth, not the eighth, chapter of his fourth book against Heresies. After explaining that circumcision and the Sabbath were given as a sign between God and the children of Abraham, Irenæus continues that the former taught man to circumcise the hardness of his heart, "but the Sabbath taught that we should continue day by day in God's service." The fourth of "E. P. G.'s" quotations, from Origen, there is no need to "explain away," as Dr. Hessey is said to have done, for it is perfectly clear that Origen is not speaking here of the Lord's Day at all, but from first to last only of the Sabbath, the day preceding the Lord's Day. When Origen means Lord's Day, he says Lord's Day, as any one should know after glancing through his pages.

In the fifth quotation Eusebius, so far from speaking, as "E. P. G." avers, "substantially what others said before him," says something entirely new. There is here, unquestionably, a distinct progress towards the later conception. But Eusebius is far enough from basing either the ground or the method of the observance of the Lord's Day upon the Fourth Commandment. On the contrary, in justifying his application of the Ninety-second Psalm to the Lord's Day at all, Eusebius points out, in the very commentary from which "E. P. G." quotes, that this psalm does not (like the Fourth Commandment) speak "of the resting of God, nor of his cessation from work, as the Jews think," but of delight in the work of his hands; for, "if this psalm referred to the Jewish Sabbath, it ought to have spoken of delight in the resting of God and in His cessation from His work." Now it is precisely of the resting of God that the Fourth Commandment does speak; and its provisions, therefore, Eusebius can have here no thought of applying to the Lord's Day.

If in all the literature of commentary and homily and canon of the first three Christian centuries "E. P. G." can find no clearer statement than this of observance of the Lord's Day in obedience to the Fourth Commandment, it will seem, I fear, to most of his readers a long jump to his conclusion that "the Ante-Nicene Church" *agreed in teaching* "that the Fourth Commandment as applied to the Lord's Day is universally binding," unless, like "E. P. G.," by inserting the qualifying phrases "as interpreted by Christ, and applied to the Lord's Day," they beg the whole question. H.

A LETTER OF WASHINGTON'S.

To the Editor of The Nation:

Sir: Hidden away among a miscellaneous lot of papers of the old Continental Congress, in the Department of State, is a letter of Washington's, which was not included in the printed collections of either Jared Sparks or Worthington C. Ford. The letter is as follows:

"Camp at White Marsh Nov. 11-1777.

"Sir. I have before me your favours of the 6th & 7th Inst.—The inconveniences arising from the allowance of Substitutes are severely felt & I fear will encrease. I will attempt some mode to detect Deserters now in service under that denomination. The public Arms furnished the Virginia Militia were directed to be put into the Hands of a member belonging to this State who joined Genl Potter at the time of their dismission—and whatever exceeded their supply, the officers were enjoined to have deposited at Lancaster in their return home. This I hope has been done.

"I am extremely sorry to find we have no prospect of obtaining supplies of Cloathing, except by forcing them from the Inhabitants. Such a procedure, I fear, would not relieve our wants, & at the same time would greatly distress the people & embitter their minds. I have had several officers employed in this State in collecting, but the quantities gained are trifling. There are some out now upon the Business. It appears to me, since our public Imports are so small & precarious, owing to the numerous Fleet, I presume, which lines our Coast, that no measure will be more likely to give us Aid, than the establishing of proper Agents in each State to buy every Species of Cloathing they possibly can for the Army. The supplies derived from hence, may be of infinite service, & in addition to those immediately imported by Congress will extend considerably to lessen our wants. The Agents, I think, should be active, suitable Men appointed by the Legislative or Executive Powers of their respective States. I have addressed Congress upon the subject.

"I am, Sir

"Your most obedt servant

"(Signed) G. Washington."

This letter is addressed to Richard Peters, Esq., Secretary to the Board of War, and is endorsed on the back "General Washington to the Board relative to clothing." It is important as another evidence of the straitened condition of the army in the dark days just preceding the darker ones at Valley Forge. In his letter to Congress, of the same date, Washington enters somewhat into detail concerning the appointment of agents, but of "Substitutes" and "Deserters" he says not a word.

Very truly yours,

Herbert Friedenwald.

Washington, D. C., *January 30, 1893.*

TINTORETTO'S ST. MARK.

To the Editor of The Nation:

Sir: Permit me to point out to Mr. Stillman and his Venetian friend that, in the answer of December 14, they prove themselves to be "still more widely astray" than I at first imagined. The intention of my first letter was to prove that Mr. Stillman had failed to see one of the most important masterpieces of the artist whose work he was reviewing. His answer proves that he has not seen three of these masterpieces, which, for a man who writes about Tintoretto, is much the same as if a Shakspere critic had never read "A Midsummer Night's Dream" or the "Two Gentlemen of Verona."

The point in dispute is whether, of the pictures Jacopo Tintoretto painted for the Scuola di San Marco, two are, as I stated, in the Royal Palace at Venice, and one in the Brera. This Mr. Stillman in his answer denies; but as he himself, in his article on Tintoretto, says that "'The Embarkation of the Body of St. Mark at Alexandria,' fine in color and architectural composition, is in the old Nicene Library, with the 'Rescue of a Sailor from Drowning by the Saint,'" *it turns out that he* is unwittingly in accord with me as to the first two pictures. The trouble evidently is that he is unaware that the old Library has for the last seventy years formed one of the halls of the Royal Palace. Although he enters into the merits of one of the pictures, he apparently did not take the trouble to look them up, or he could not have failed to know that the only way to see them is by applying to one of the flunkeys of the Royal Palace.

As to the third picture, which he described as being at Murano, he grants that it is not by Jacopo Tintoretto, but he is still unwilling to admit that the one I mentioned at the Brera is the one which completes the series. Turning to the Brera catalogue, where it is now entered under the number 234 *bis*, I see it expressly stated that this picture comes from the "Scuola grande di San Marco in Venezia." Turning to Ridolfi (vol. ii., p. 14 of the original edition), I find a description of the picture which corresponds in every respect with the Brera picture, as also does Vasari's description (Sansoni edition, vol. vi., p. 593). It is hard to understand Mr. Stillman's grounds for refusing such evidence.

It seems incredible that Mr. Stillman should have made in good faith the statement that the "Apparition of St. Mark in the Church of St. Mark" (at Venice) is the same subject as the "Finding of the Body of the Saint at Alexandria," when on the very same page (69C.) Boschini, whom he cites in his support, describes the two pictures separately, giving the former to Domenico and the latter to Jacopo. Mr. Stillman, in his answer, further tries to make it appear that these pictures formed one series, and were painted together. The truth is that the series by Jacopo, which made his reputation, were painted before the birth of Domenico, which occurred in 1562. The picture by Jacopo has not, to my knowledge, ever been at Murano, and the one by Domenico now there is, as Boschini proves, of another subject. As to the error of confounding the paintings of Domenico and Jacopo Tintoretto, which Mr. Stillman makes so light of, it is, of course, no greater blunder in the history of Italian art than it would be, in the history of American literature, to confound the writings of Julian and Nathaniel Hawthorne.

I am, sir, your obedient servant,

B. Berenson.

Florence, January 21, 1893.

[We can print no more letters on this subject.—Ed. Nation.]

Notes.

J. B. Lippincott Co. have in preparation 'Major-General Wayne and the Pennsylvania Line in the Continental Army,' by Charles J. Stillé, uniform with this author's Life of Dickinson; a third edition, revised, of Bigelow's Autobiography of Franklin; 'The History and Theory of Money,' by Sidney Sherwood of the Wharton School of Finance and Economy; and 'Essays and Sketches, Educational and Literary,' by Julia Duhring.

The Life of Lowell for the American Men of Letters Series has been intrusted to Prof. Woodberry.

'Plato and Platonism,' by Walter Pater, is in the press of Macmillan & Co., as is also an anonymous argument for a future state, called 'The Unseen World.'

In advance of the speedy expiration of copyright in Donald G. Mitchell's 'Reveries of a

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Bachelor' and of 'Dream Life,' Charles Scribner's Sons will issue popular editions of both these works. They further announce 'Froebel,' by H. Courthope Bowen, in the Great Educators Series; 'The Duchess of Berry and the Revolution of July, 1830,' in the series called "Famous Women of the French Court"; 'Tropical America,' by Isaac N. Ford; 'Stories of a Western Town,' by Octave Thanet; 'The People's Money,' by Col. W. L. Trenholm, Comptroller of the Currency under President Cleveland; 'Art for Art's Sake,' by John C. Van Dyke; and 'Calvinism, Pure and Mixed: A Defence,' by Dr. W. G. T. Shedd.

Forthcoming works with the imprint of Houghton, Mifflin & Co. are the late T. W. Parsons's translation of the 'Divine Comedy,' comprising all but a portion of the "Paradise"; Horatian Echoes,' translations by the late John O. Sargent; 'Bear Camp Water,' by Frank Bolles; and 'Socialism,' by the Rev. Nicholas P. Gilman.

Ginn & Co. will publish this month a volume of selections from Chesterfield's Letters, compiled for the young by Edwin Ginn.

A Rochester book of 1828, now seldom seen or heard of, 'History of the Indian Wars with the First Settlers of the United States, etc.,' is to be reprinted by George P. Humphrey of that city, and brought out on March 1.

A volume on the 'History of Elections in the American Colonies,' by Cortlandt T. Bishop, is among the spring publications contemplated by the University Faculty of Political Science, Columbia College.

While it would not be difficult to challenge here and there Dr. W. H. Payne's abridged translation of 'Rousseau's Émile,' in the International Educational Series of the Messrs. Appleton, it is on the whole exceptionally intelligent, correct, and idiomatic. We could have wished that Dr. Payne had disregarded the paragraphing of the original; and for its own sake the omission of the Savoyard Vicar's profession of faith is felt as a loss. There are three prefaces—Rousseau's own, which is sure to propitiate the curious reader; the translator's; and one by Dr. W. T. Harris, the editor of the series. Dr. Payne's is especially to be commended, and we should criticise it only with respect to its failure to intimate Rousseau's indebtedness to Locke, and still more to show, by citations from his correspondence, Rousseau's opinion of such of his friends and contemporaries as sought to follow in practice the lines of Émile's bringing up. Such evidence of Rousseau's really practical nature would have been worth more than the appendix of latter-day judgments of Rousseau by his countrymen. Finally, a slant at the higher education of woman may be detected on p. xxxvii. Dr. Harris's remarks seem to us of little worth, and to betray a scant familiarity with his author. It is naïve to write, as he does, "*Some of his biographers* relate the story that when the Academy of Dijon, in 1749, offered a prize," etc.

There can be no question about the correctness of the title, 'Eminent Persons,' selected for biographies reprinted from the London *Times* (Vol. I., 1870–75, Macmillan). Mazzini, Manzoni, Napoleon III., Guizot, Montalembert, Dickens, Lytton, Lever, Kingsley, Grote, J. S. Mill, Babbage, Landseer, Macready, Wheatstone, Murchison, Sir John Herschel, Liebig, Dr. Livingstone—such are some of the names comprised in the table of contents. Sometimes we have the *Times's* obituary, sometimes its leading article, and sometimes both: the notices are now brief, now elaborate, of uneven quality, and marked by the customary defects of journalistic biography and judgment of contemporaries. Up to the letter M, the English lives of this group are now accessible in the 'Dictionary of National Biography,' the latest and best authority, in which, for example, the mother of Sir John Burgoyne is named, whereas his illegitimacy is left anonymous by the *Times* writer, and in which his movements in Spain and Portugal during the Peninsular Campaign are set down with strict accuracy as to dates and order, whereas the *Times* writer confuses both on p. 45 and elsewhere. On the same page, by the way, the proof-reader has let "Messana" pass for Masséna. On p. 44 we read "chiefs" when Sir John Moore is intended; and these instances show that a second source of error has to be guarded against by the reader of this reprint.

The ninth volume of Prof. Henry Morley's "English Writers" (Cassell & Co.) is devoted to the age of Spenser, and proceeds upon the same general encyclopædic plan noticed in its predecessors. The dramatic side is mainly reserved for the next volume, which will be given to the group of Shakspere. The work is an invaluable compendious collection of literary information, well ordered and easily consulted, and its usefulness for schools and colleges probably reaches its climax in this portion and the issues immediately to succeed.

Students of Browning owe to Mr. Estes, the chairman of the Boston Browning Society, the reprint of what must be regarded mainly as a literary curiosity, the 'Life of Strafford' (Boston: Estes & Lauriat), in prose, written by the poet for his friend John Forster, under whose name it has hitherto been known. Forster had engaged to write the 'Life' for Lardner's 'Cabinet Cyclopædia,' but, being ill, was helped out of his difficulty by Browning, who took Forster's papers and did the task. To what extent Forster edited the volume is a matter of conjecture. It was published in 1836, and was unclaimed by Browning except in private conversation with his friends. It is of interest in connection with Browning's play on the same subject and as an example of prose style, but Mr. C. H. Firth has found it necessary to add an introduction to bring it up to date as a piece of biography. Browning himself did not enter upon historical investigation of the subject beyond what was needful to afford the basis of a passable biography, adequate to the popular purpose of the series of which this volume was one; but the work, within the limits set, was an honorable piece of hack-work.

A very full and charming selection from the whole field of English poetry, exclusive of the work of living poets, appears under the title 'A Paradise of English Poetry.' It has been arranged by H. C. Beeching in two beautifully printed volumes (Macmillan). The anthology includes not only lyrics and short poems, but excerpts from the longer works of English literature in poetry, and the contents are classified under headings of "Love," "Man," "Art," "Death," and the like. A very considerable body of the best of our literature is thus brought into a convenient form, and made available for persons with short purses.

The edition of Landor's works edited by Charles G. Crump is continued in two more volumes, 'The Longer Prose Works of Walter Savage Landor' (London: J. M. Dent & Co.; New York: Macmillan), of which the first contains the "Citation and Examination of William Shakspere" and "Pericles and Aspasia." We have already spoken of the admirable taste of the edition, which is annotated, and is in all respects a desirable one.

Miss Vida D. Scudder edits a school edition of Shelley's 'Prometheus Unbound' (Boston: D. C. Heath) with the usual aids to study. The 'Introduction,' which was published last summer in the *Atlantic*, was noticed by us then. Miss Lucy H. Smith furnishes an excellent comparison of the text with the drama of Aeschylus, with which Shelley's poem has affinity in some details; and the important modifications of the Greek conception and of the lyrical-dramatic method made by Shelley are clearly shown. Notes on the text, which, we are glad to observe, is purer than in Forman's edition, are added, and the stock criticism of Rossetti, Thompson, Swinburne, and others is freely drawn upon to develop the allegory and assimilate Shelley's more creative with Browning's more expository method—unnecessarily, as it seems to us. The volume, however, shows, as a whole, a painstaking and well-informed study of the subject, and is a creditable piece of work.

Mr. Richard Henry Stoddard collects, with the title 'Under the Evening Lamp' (Scribners), a baker's dozen of essays on the more unhappy and obscure literary men of the century, concerning whom he affords out-of-the-way information, and to whom he gives a tempered appreciation and much cordial sympathy. The names of the "contemporaries of Burns" will never be better known; and Motherwell, Bloomfield, Clare, Elliott, David Gray, and George Darley are but one degree above their unremembered kindred of the craft; Gifford, Hogg, Hartley Coleridge, Beddoes, Peacock are of another class, and Fitzgerald holds a surer tenure than these; but how Lord Houghton, whose name stands last, got into such society is puzzling, for he was neither unhappy nor obscure, and though he would have had all of them to breakfast at one time or another, he would hardly be reckoned one of their family. Mr. Stoddard's volume is pleasantly written, and has the pathos inseparable from such lives as were the majority of these.

Mr. H. W. Mabie's new volume of criticism, 'Essays in Literary Interpretation' (Dodd, Mead & Co.), is partly made up of papers in magazines and partly of old work revised and amplified. The subjects are somewhat vague and broadly treated, and in general it seems to us that the thought would submit more easily to condensation than to amplification. The serious aim of the writer errs in the direction of solemnity; his tendency is toward "the spirit of modernity" in all things, as a literary shibboleth; but, notwithstanding such elements of weakness, the core of his volume is sound, and the influence he desires to exert is on the side of right reason and high appreciation.

Volumes of sympathetic encouragement to the young and talented should receive delicate handling, for it is something more than ungracious to disparage a kindly and cordial, though mistaken, spirit of helpfulness; but it must be acknowledged that one is sorely tried by such a book as Mr. Robert Waters's 'Intellectual Pursuits; or Culture by Self-Help' (Worthington), which seems meant to inculcate in the young man's confiding bosom the belief that he is a genius. "Genius" is the subject of the author's story. Its "homes and haunts," "what it is," its "indications," examples of it "overcoming difficulty"; whether "poverty smothers" it; its character in "debate," "other conceptions" of it; how it is "awakened," how "developed"; whether it is "hereditary"; what circumstances are "most favorable" to it; how its works "originate"—winding up with "Colonel Ingersoll's Method of Preparation"—such are the headings of these chapters. Doubtless all this is meant in kindness, but, as the

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heart of the author swells with sympathy, the head of the youth, *pari passu*, swells with something that will never be "self-help" and rarely issues in "culture." "Genius," like love, "will find out a way," without such a complete Bradshaw of its turnings. One sentence in the volume is worth quoting, not as a sample, but as a curiosity: "Not far from Boston is a long, red brick building, with open fields and a long avenue of trees before it, called Harvard College." This does not occur in the section on "the homes and haunts of genius."

A second edition in one volume of the English translation of Strauss's 'Life of Jesus' (London: Sonnenschein; New York: Macmillan) has a valuable introductory essay by Prof. Pfleiderer, who shows clearly what were the great and lasting merits of Strauss's work, and what its inevitable defects, and traces out the corrections and expansions which the studies of the past half-century have brought to the early results of the daring Tübingen scholar. The first edition bore the modest name of Marian Evans as translator; the present one bids for attention by substituting that of George Eliot.

'Whist Nuggets,' compiled by William G. McGuckin (Putnams), is made up of papers illustrating the development and practice of modern whist, with certain selections relating to the humor of the game which Sarah Battle thought should know nothing but rigor. The history is not brought down later than 1871, since which date "American leads" have won most of their triumphs, though this is perhaps sufficiently indicated in the actual playing rules quoted from Dunbar; and the humorous selections have no great range. In fact, the humor gives point to Mr. Burnand's remark that, considering how clever whist-players are, it is astonishing how dull they are. The volume naturally takes its place in the "Knickerbocker Nuggets" series.

'Rob Roy' is the fourth and latest issue in the Dryburgh Edition of the Waverley Novels (Macmillan). Mr. Lockhart Bogle's illustrations do not fall below the level of his predecessors'.

After repeated and determined, but ineffectual, efforts to read 'The Life of Christian Daniel Rauch,' by Ednah D. Cheney (Boston: Lee & Shepard), we are forced in self-defence to the conclusion that it is unreadable. A book at once so dry and so confused it has seldom been our fortune to meet with. Most of the material for it is confessedly taken from the German 'Life,' by Dr. Eggers, published in five volumes; and if there is nothing more entertaining in the original than in this abridgment, the book must be appalling. It probably has at least one advantage in that the original German is more intelligible than what passes for translation in the present volume.

Little need be said of the current issue of Mr. Marcus Huish's 'The Year's Art' (London: J. S. Virtue & Co.), of well-established repute for usefulness. Fresh portraits are 69 in number, all chosen among the "outsiders," *i. e.*, artists not connected with any society or institution. Onr countryman F. D. Millet figures in this series. Then there are the usual select memoranda of notable pictures at several provincial and colonial exhibitions. To the British legal decisions affecting art are appended the case of Eyre & Spottiswood vs. the N. Y. *Recorder* Co., under our Copyright Act, in which justice was done the English proprietors of the plagiarized mezzotint engraving after Sant's "Little Lord Fauntleroy." Besides the indispensable Directory of Artists, there are records of art sales for 1892, a list of engravings published last year, etc., etc.

The forty-third year of the 'Bankers' Almanac and Register and Legal Directory' brings us the January edition for 1893 (New York: Homans Publishing Co.). The title speaks for itself, and the age of this publication answers for its worth to the class especially interested in it.

Garden and Forest for 1892 comes tastefully bound to our table, as Volume V., very fully indexed under one alphabet, and showing to advantage the sum of the choice weekly illustrations of tree, flower, and landscape. Mr. J. B. Harrison's notable series of letters on the shore-towns of Massachusetts overlaps this volume. Other serials have been Notes from West Virginia and from a summer journey in Europe, while the Harvard Botanic Garden and the Arnold Arboretum have furnished their regular supply of items. The varieties of chrysanthemum demand more space than is allotted to any other flower. The death of Sereno Watson heads in importance the obituary list of the year.

Miss Emma F. Ware's folio 'Family Genealogical Record' (Boston: W. B. Clark & Co.) is a compact arrangement for exhibiting ten generations of the owner's direct ancestry; but it seems to us to fall short of Mr. Whitmore's 'Ancestral Tablets,' of which the middle pages show eight generations in one view, and in which the ancestors provided with separate pages reveal themselves through holes. Miss Ware has to make use of numerical references for this purpose.

Janitschek's 'Die Kuntslehre Dante's und Giotto's Kunst' (Leipzig: Brockhaus) is a reproduction of his inaugural lecture on assuming his duties as Professor of the History of Art at the University of Leipzig. The interest of the pamphlet lies not so much in the author's somewhat Germanic ideas on the influence which the study of the history of art may or must have on modern production, as in his suggestive comparison of the parts which Dante and Giotto played in the reawakening of the human spirit. Dante's theory of art was substantially that of Thomas Aquinas, which he did much to make popular. Art was to him no longer mere handiwork but an inspired expression of the artist's self. Dante's "sweet new style," so finely described in the twenty-fourth canto of the 'Purgatory,' was, then, virtually identical with the new spirit of self-expression—in contrast with the hieratic and conventional style of the preceding school—with which Giotto laid the foundation of Italian painting.

Hamburg, as our readers know, mindful of her commercial importance and the benefits she had received from the discovery of America, purposed to celebrate the Columbus anniversary with a four weeks' exhibition of books and objects relating to the discovery, public meetings in the morning and evening of October 12, and the publication of a memorial volume of learned essays. The ravages of the cholera compelled the abandonment of the scheme, except the essays. These have appeared in two volumes, entitled 'Die Entdeckung Amerikas,' and published by L. Friederichsen & Co. In the first, after an introduction by G. Neumayer, there are disquisitions by S. Ruge on the history of the discovery of the New World; E. Gelcich, on the instruments and scientific aids to navigation at the time of the great continental discoveries; E. Baasch, "Contributions to the History of the Trade Relations between Hamburg and America"; and H. Michow, on Caspar Vopell, a mapmaker of Cologne in the sixteenth century. This volume is also illustrated by two maps, showing the eastern and western hemispheres according to Vopell's globe of 1542, and by a plate of his astrolabe of 1543. In the second volume H. A. Schumacher writes (a posthumous work) of the enterprises of the Augsburg Welsers in Venezuela, and of Juan de Castellanos; and L. Friederichsen gives nine pages to an account of Sir Walter Raleigh's chart of Guayana *circa* 1595, with a copy of the chart. The volumes are tastefully printed, and bound in white buckram, with Juan de la Cosa's compass card in colors, from his map of 1500, on the front side of each volume.

From G. Hedeler, Leipzig, we receive the second part of P. Richter's 'Verzeichniss der Bibliotheken, etc.,' or list of public libraries having 50,000 volumes and upwards. This part deals with Scandinavia, Holland, Belgium, France, Spain, Portugal, Italy, Greece, Servia, Rumania, Russia, Asia, Africa, Australia, South and Central America, and Mexico. Each library is characterized in terms more or less definite, from "miscellaneous" ("aus allen Fächern") to a dozen lines of particulars. We understand that Part i. is out of print. A list of American private libraries is in preparation by the same publisher.

The death of Mrs. Martha J. Lamb has been followed by the consolidation of the *Magazine of American History*, which she edited for so many years, with the *National Magazine*, the acquiring periodical forfeiting its own name in favor of the acquired, and the editorship being vested in Gen. James Grant Wilson. The magazine is enlarged and the price lowered; the place of publication is 132 Nassau Street. The February number contains a brief sketch of the life and writings of Mrs. Lamb—her 'History of New York City' being the most considerable—and indicates that the magazine will continue to be edited in the interest of antiquarianism rather than of history in the higher sense of the term.

The Archæological Institute of America announces that hereafter its official organ, the *American Journal of Archæology*, will be sent free of expense to every member of the Institute, life or annual. It desires to promote local affiliated societies and thus to extend its influence. The corresponding secretary is Mr. William C. Lawton, Bryn Mawr, Pa.

The third number of the State Library Bulletin, which records and classifies the legislation of the several States during the past year, has just been issued for 1892 at Albany. It is a work of the greatest utility, and deserves a place in every library.

The widespread and silly prejudice against tomatoes, a superstition for which the exploded doctrine of signatures is responsible, ought now to have received its death-blow. Writing to the London *Times* on behalf of the Medical Committee of the Metropolitan Cancer Hospital, its Chairman, Dr. Alexander Marsden, states that he and his colleagues, during the last two years, have been inundated with letters of inquiry as to whether tomatoes are an exciting cause of cancer. The answer, which he publishes for the behoof of such as are anxious on the subject, is, "that tomatoes neither predispose to nor excite cancer-formation, and that they are not injurious to those suffering from this disease, but, on the contrary, are a very wholesome article of diet, particularly so if cooked."

—The current *Century* continues its series of musical articles, which have hitherto been characterized by timeliness and special merit.

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The timeliness of the article on Liszt, by Saint-Saëns, lies in the fact that Saint-Saëns, the most profound musician France has ever produced—the "French Bach" he might aptly be termed—is to pay us a visit next summer, on his way to Chicago, and in the circumstance that we have at present in Mr. Paderewski the greatest interpreter of Liszt that has ever crossed the ocean. Saint-Saëns's article on Liszt is an admirable specimen of musical criticism, more full of food for thought than even his chapter on the same composer, in his book entitled "Harmonie et Melodie," which was reviewed in these columns a few years ago and is now in its fifth edition—a rare success for a collection of essays. Like Dvorák, and, in fact, like most great musicians, conductors, pianists, and the public at large, Saint-Saëns is an enthusiastic admirer of Liszt's music, which has now, indeed, conquered the whole musical world. Saint-Saëns points out the pedantry and prejudice in the scorn which some people affect for Liszt's operatic fantasies, in which there is "more talent and real inspiration than in many compositions we see produced every day more serious in appearance, but of empty pretentiousness. . . . The ingenuity of his pianoforte combinations is simply prodigious, as the admiration of all who cultivate the piano testifies; but I think perhaps the fact has not been sufficiently noticed that in the least of his arrangements the intelligence of the composer makes itself felt; the characteristic 'earmark' of the musician is apparent, if only for an instant." In the Rhapsodies, again, "we find a reconstruction, and, if we may say so, a civilizing, of a national music of the highest artistic interest." "He never makes virtuosity an end, but always a means." Liszt's songs, too, are admirable, but his greatest works are his symphonic poems and his church music. In the symphonic poems "the mould of the ancient symphony and the hoary overture is broken, and he proclaims the reign of music freed from all rules except those only which the author himself makes to fit the environment in which he has chosen to work." Nowhere do we find a purer form than in his "Faust." "But it is in the exactitude and intensity of his expression that Liszt is really incomparable." In this sentence Saint-Saëns echoes the opinion uttered by Wagner in his essay on "Liszt's Symphonic Poems" shortly after their appearance. Liszt has been accused of a lack of ideas. Saint-Saëns, on the contrary, tells how "he scattered lavishly and at random the pearls and diamonds of his overflowing imagination." "His music bubbles over with melody," and the richness of melody is "balanced by as great a richness of harmony. In his bold search in the world of new harmony Liszt has far surpassed all that was done before him. Wagner himself has not attained the audacity shown in the prelude to 'Faust,' written in a hitherto unknown tonality, yet containing nothing to wound the ear, and in which it is impossible to change a single note." The article also contains extracts from letters of Liszt to Saint-Saëns which show his usual eagerness to praise colleagues, and his determination to continue composing whether it pleased the contemporary world or not. The complete letters are issued in the two-volume collection of 'Liszt's Briefe' just issued by Breitkopf & Härtel.

—The *Century* also contains a notable paper entitled "A Voice for Russia," in which the Secretary of the Russian Legation at Washington, Pierre Botkine, undertakes the defence of his country against the attacks on its humanity and civilization based on what is known of its Siberian exile system, its persecution of the Jews, and its oppression of other religious communions than the State Church. The argument is brief, is no more than a word. The ecclesiastical question is submitted to the process of diminution, or whittled down, as we say, so as to lessen the impression of its importance; the Jew question is represented as a purely economical one, or, so far as it has another phase, as springing out of the necessity of protecting the recently emancipated serfs from the rapacity of the money power in those who deal directly with them. The Siberian system is lightly touched on, and its horrors are described as inherent in any punitive system, or as incidental to the situation, or as over-charged by Mr. Kennan. The core of the article is in the sentence, "The principle we contend for in Russia is home rule." This was what the South contended for in the question of slavery. The answer is that questions of humanity at large are not like those of internal policy in local affairs, though the locality be an empire covering half of Europe and Asia, but are proper subjects of interest, criticism, memorial, and public appeal in all civilized nations. Mr. Botkine makes a direct remonstrance with us, and reminds us, as a people, of ancient friendship and of great services done us by Russia; he asks for a slow and just judgment, and certainly the appeal is of a high order. It is an extraordinary compliment to the national intelligence that such a paper, almost official, should be issued in this way, but it is a more marvellous sign of the times that the Russian Government should virtually be brought to plead before the bar of public opinion in America, as the result of discussion in a free press. The paper will doubtless receive wide attention, and may temper popular judgment for a while; but in this place we can only indicate its importance without examining its case. Other exceptional papers in this rich and varied number are those upon Tennyson and on the Turkish art movement—the latter by Dr. J. P. Peters, and beautifully illustrated.

—Mr. Parkman's second paper in the *Atlantic*, on "The Feudal Chiefs of Acadia," would of itself give distinction to a literary magazine. The other contributions are singularly alike in color—quiet, fireside pieces that recall the English congeners of the *Atlantic*, such as the old *Cornhill*, delightful to the literary-minded. The besetting danger of such a style in periodical literature is that the quiet should drop into the commonplace or possibly the somnolent; and though a pleasant manner may save a dull topic, or, in turn, a curious topic hold its own against a dull manner, one cannot expect so delicate an antithesis always to maintain its balance—the two kinds of dulness have a fatal affinity for each other. Then it is extraordinary what a number of subjects there are that really ought to be of interest but are not. The title is excellent, the expectation of interest (no small matter) is lively, "the thing" (as the editor often has said to himself) "ought to go"; but after the first paragraph the dismal failure begins to come in like the fog on a May morning. These remarks are by no means altogether anent this number of the *Atlantic*, though they germinate in the air of the room where one peruses it. The authors write of the reading habits of people in Ireland, of winter in the English Cambridge, of Count Rumford, of courage in soldiers, of the likelihood of the felling of the White Mountain forests, of Thomas William Parsons; but whether the dulness is in the topic or the writer, if in either, or whether the quiet style, neither commonplace nor somnolent, but just what it should be, is not hit in the bull's eye (if so violent a metaphor may be tolerated), by all these papers, the reader must be constituted sole judge, for the standard is necessarily a personal one.

—In *Scribner's* the Marquis de Chambrun, whose reminiscences of Lincoln we mentioned last month, writes of Sumner in much the same strain of cordial appreciation and profound respect. He brings out the essential strong point of Sumner, his moral energy; and, by setting the parts of his career that were questionable from a political point of view in the simple light of his moral convictions, and by illustrating how intellectual and merely political opinion tended to become moral feeling in Sumner, the writer presents the character of the independent and self-trustful Senator most favorably and most justly to himself. Two papers on Italian art are of interest, largely through their illustrations; and two papers of foreign travel, with Mrs. Burnett's "The One I Knew Best of All," complete the main contents of the number.

—In *Harper's* the memorial papers of Whittier, by Mrs. Fields, and of Curtis, by the Rev. John W. Chadwick, set forth the personal traits and habit of life of these two men, each of whom had the secret of winning that peculiar regard from his readers which is, perhaps, the best-prized reward of authors, and constitutes the just ground for publishing some account of their private lives. Mrs. Fields succeeds in giving, by way of anecdote and brief passages from letters, an impression of Whittier's temperament as well as his behavior among his friends, and she shows the literary interests that were most felt by him—the books and the things that he really valued—with a breadth that gives full play to his strong individuality. His intellectual life was not that of a scholarly or learned man, or of a much-discriminating mind, but resembled that of many an American home, in which serious and good books are welcomed, and acquaintance with them is an interesting event, without too much scrutiny of the gift, which often is a humble offering; it suffices if the volume be good enough to help maintain reading as a part of the order of family life. The account of the poet's first visit to Boston is a fine glimpse of past conditions of New England, so far away as to seem as foreign as Scotland. Mr. Chadwick's success in delineating the figure of Curtis at Brook Farm, Concord, and Ashfield, and in rendering the friendly courtesy of his voice and manner among guests, is equal to that of Mrs. Fields in her kindred task. He writes with a mingled warmth and respect, and an enthusiastic admiration well tempered by a deference that is rather felt than expressed. His word is more a tribute than a revelation, but it is paid to Curtis in his hour of leisure, in the main, and is delightful in the reading.

—One of the saddest signs of the undeveloped state of logical thinking among even scientists at the present age of the world is the lack of criticism with which the writings of many of the popular modern Italians are received. The article by Prof. Ferrero in the last number of the *Monist* is an instance of a silly, wishy-washy, inconclusive, and pretentious style of writing which one is surprised at seeing printed in all quarters without comment. The subject of the article is "Cruelty and Pity in Woman," and the substance of it consists in a detailed account of a large number of individual instances of those emotions (as an example, a case of a young Russian peasant woman who,

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having become a queen of brigands, used her former lover as a kind of living foot-stool), from which instances the remarkable conclusion is reached that pity and cruelty coexist in women, and that, in the progress of civilization, pity is gaining the upper hand over cruelty. As regards a comparison between men and women in respect of these emotions, this writer begins by saying that Herbert Spencer is not quite correct in affirming that among savage nations the women are as perverse as the men, and by asserting, on the contrary, that, "generally speaking, woman, even at the very beginning of human evolution, is less cruel than man"; but a few pages farther on, he forgets that this is his thesis, and, led astray by his own "instances," he writes: "But again we find a series of contradictory facts which bear witness that the sentiment of pity *also* is much keener in woman than in man." It need hardly be said that this second series of facts is equally incompetent with the first to establish the conclusion that woman is either more or less or equally pitiful with man. As regards cruelty, nothing, of course, would be easier than to write down a far longer list of instances of far more atrocious cruelty on the part of men than those here described; one has only to glance into Letourneau's 'Evolution of Marriage' to see what unimaginable things men have done to wives.

—One cannot but wonder, again, what kind of psychology this writer professes which leads him to find anything "contradictory" in the fact that some women are cruel and other women are pitiful, or even that the same woman may be cruel to her enemies and tender-hearted to her friends. After mentioning that many of the fiercest heroines of the Paris Commune had been trained nurses during the war, he says: "Contradiction in feeling is so often a psychical law that a great Italian philosopher, Robert Ardigò, has *said that man is not a logical* being." Cruelty and pity are not identical sentiments, it is true, but that any one can suppose that there is anything "contradictory" in feeling now one and now the other of them, is indeed some evidence that "man is not a logical being." Prof. Ferrero's argument, while utterly inconclusive, does nothing, of course, to *disprove* the common belief that women are, on the whole, less cruel and more tender-hearted than men, which is merely a part of the larger conviction that they have, on the whole, a higher moral development than men. It is wrong to suppose that it is not worth while to castigate in the public prints such specimens of unreason as this of Ferrero's. Man's chief hope for securing a better existence for himself in the future than he has had in the past lies in the gradual perfecting of his powers of reasoning, and it is to the rigid methods of reasoning that prevail in science that he looks for guidance for all the more difficult and more urgent questions of public and private life. It is therefore particularly to be regretted when a scientific audience relaxes its vigilance and takes the show of reasoning for the real thing.

—The interesting third annual report of the College Settlement Association confirms a (not unfriendly) common criticism of this work, *i. e.*, that its impulse is subjective, seeing that the Association classifies the workers as graduate-students and not as philanthropists. Although but three years old, eleven colleges (Wellesley, Vassar, Smith, Bryn Mawr, Wells, Packer Institute, Cornell, the Harvard Annex, Swarthmore, Elmira, and Mount Holyoke) are officially represented in the work and government of the Association, with promise of other colleges to join. By aid of two settlements in active operation and a third just opened—with widely different local problems in each settlement—the student of sociology is promised "ample material for her investigations." This year, also, two fellowships, of $300 each, have been awarded, one for work in New York and Boston, the other in the Philadelphia settlement and at Hull House, Chicago. Against 219 subscribing non-collegiate members there are 540 collegiate members, 17 of these being graduates of colleges not yet formally affiliated, such as Barnard, Boston University, Yale, and the University of California, from which last institution the New York settlement has drawn its present "head-worker." It is undoubtedly a good sign that college women feel that this work demands their best activity and support, as "no small part of the value of settlement life lies in its educating influence on the workers"; and "hence it is in this training of college women to an intelligent and sympathetic interest in the great problems before the world to-day that a strong reason for the settlement is found." So far the Association has "no statistics to record, no tabulated additions to economic science to deliver." Sooner or later, however, the public will, not unreasonably, look for some such accredited fruit of this commendable form of associated effort. The schedule of the more definite work of the senior settlement indicates a broad and generous coöperation with established philanthropic agencies, and attention wisely concentrated on the juvenile citizen. We doubt whether the best results, either social or economic, can be reaped without modifying a system which makes the average length of "residence" but four months, with an increasing proportion of helpers who are in the house less than four weeks. Of the twenty New York residents for the year ending September, 1892, one only remained through the year; the Philadelphia record shows even a more shifting staff, three of the six having stayed less than one month. In plain terms, the college settlement in the United States up to date is a station of observation, a sociologic picket-post.

—Mr. John Webb Probyn's 'Italy: 1815 to 1878,' has been favorably known for nearly ten years past as the best compendium in English of the history of Italy from the fall of Napoleon to the death of Victor Emanuel II. This book has now appeared in an Italian translation by Sofia Fortini-Santarelli (Florence: Barbèra), with additions in the concluding chapter which bring the record of events down to 1892. So far as we have compared the translation with the original, it is sufficiently exact, allowing for the habit of all but the best Italian writers of using intensifying adjectives. That Mr. Probyn's work should be deemed worthy of translation is a proof of its usefulness, for it has to compete with a constantly growing number of native short histories of Italy's unification. Its characteristics are clearness in general outline and a common-sensible selection of the principal outward events in Italy's long struggle. We do not recall any striking display of ability in his account of any of the many diplomatic entanglements in which, for more than fifty years, the Italian cause was involved, nor should we look to Mr. Probyn for keenness in discerning the finer shades of political development. To take a single instance, he fails, we think, to give the Revolution of 1848-9 its due significance, because he fails to state with adequate emphasis that the frequent changes in the ministries in Piedmont, Florence, and Rome meant much more than a mere change in men. The key to that Revolution is that up to July, 1848, the great majority of Italians expected their redemption to be wrought by their Princes; after Custozza, however, Democracy—the cause of the People—strove to achieve without or even against the sanction of the Princes that which the Princes had failed to achieve. Viewed in this way, the Italian Revolution of 1848 illustrates how in epochs of upheaval the Radicals of one day become the Moderates of the next—a process which, in the ordinary course of political development, is so slow as to escape recognition by all except the most attentive observers. But while we miss these deeper qualities in Mr. Probyn, we can commend his straightforwardness and the skill with which he has condensed much material into a small space. It is a pity that both the English and the Italian editions are unfurnished with references. In lieu of them there is a page-long list of "books read and consulted"; but this is as unsatisfactory as it would be for a botanist to be told that a certain flower grows in Asia; he would hardly be encouraged without more definite information to set out to find that flower for himself.

SIR LEPEL GRIFFIN'S RANJIT SINGH.

Ranjit Singh. By Sir Lepel Griffin. [Rulers of India.] Oxford: Clarendon Press; New York: Macmillan. 1892.

THE name of Sir Lepel Griffin, K.C.S.I., is already known to American readers as that of a lively critic of our manners and customs. When he comes to treat of history and character, we are not surprised to see combined with his vivacity a certain moral skittishness. He evidently cherishes a sympathy with the greatness which sets itself above what he calls the commonplace virtues of the average citizen, including honesty, good faith, and mercy, as well as purity and temperance; forgetting, perhaps, that, as Coleridge has said, a perfectly evil character, from the unity of its motives, has an advantage over characters less perfectly evil, and may thus attain a black kind of greatness. He regards war as necessary to healthy life. While most Englishmen, even of the Jingo order, look back to the great Mutiny with a shudder, Sir Lepel holds that a more fortunate occurrence never took place in India, as it was the means of breaking up a bad army, producing a happy change in the system of government, and displaying the qualities of the ruling race. He speaks with something like complacency of the method of "short shrift and the nearest tree" as the simplest in dealing with delinquents, and does not strongly object to the practice of blowing away from guns on a large scale, provided it is done "in good faith" and with a view to the swift suppression of rebellion. His view of humanity altogether is that of a strong and somewhat cynical ruler of his kind. There can be no religious toleration, he thinks, except that which arises from indifference and selfishness. Altogether, we are led to suspect that if the spirit of Sir Lepel prevailed in the Anglo-Indian Empire, the moral liabilities of the imperial country might be serious. As a high Indian official, however, he is an authority on his subject, and he writes in a lively style.

Ranjit Singh was about the ablest and most successful of the adventurers who, in the hideous anarchy which followed the fall of the Mogul Empire, pushed their fortunes amid blood

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and rapine till their career, or that of the kingdoms which they founded, was arrested by the advance of a great power of order in the form of European conquest. The basis of his empire was the Sikhs, a theocratic population of the Punjab, which he organized into a formidable army. The religion of the Sikhs was, as Buddhism had been, a heterodox form of Hinduism. Both alike seem to have had their origin in the desire of deliverance from transmigration; for whatever may be the exact meaning of Nirvana, deliverance from transmigration it must certainly imply. Both movements were also revolts against caste, though in this respect the Sikh revolt was less pronounced than the Buddhist. That Hinduism held its ground against both, and has almost extinguished Buddhism in Hindustan, is a fact to be explained, as Sir Lepel Griffin thinks, by the superior attractions of Hindu ritual and ceremonial, which especially influenced the women. He compares the tenacity of Hinduism with that of Roman Catholicism, which has survived so much logical demolition. Mohammedanism, however, not Brahmanism, was the grand object of Sikh antipathy, and it was against Mohammedans that the Sikh sword was commonly drawn. The doctrine of the Sikh Scriptures appears to be not unlike that into which, under the pressure of our theological perplexities, a good many European and some American minds are beginning to slide. In the 'Granth' it is said:

"(1.) The One is diffused in the many and all-filling. Wherever I see, there is He.
"By the beautiful mirage of the Māya the world is deluded; only some rare one comprehends the truth.
"All is Govind, all is Govind, without Govind there is no other. As on one string there are seven thousand beads, so is that Lord lengthwise and crosswise.
"(2.) A wave of water, froth, and bubble do not become separate from the water.
"This world is the sport of the Supreme Brahm playing about. He does not become another."

The creed may apparently be defined as Pantheism combined with a strong conception of the Deity, and having as its corollary predestination, qualified as usual by the practical recognition of free will. We can understand, though it sounds strange, that there may be, as Sir Lepel Griffin tells us there is, a certain resemblance between the 'Granth' and Walt Whitman. An Eastern religion would be incomplete without dietetic restrictions. The Sikh religion does not expressly forbid the eating of beef, though practically it has bowed to Hindu prejudice; but it forbids the smoking of tobacco. The consequence is, that its votaries have taken to opium and hemp, the latter of which Sir Lepel Griffin says is far more injurious than tobacco. This is a warning, and not the only one of its kind, to such as put their trust in sumptuary legislation.

The Sikhs are a peasantry slow-witted—dull, Sir Lepel Griffin says, as their own oxen—but excellent material for an army, brave, steady, and enduring, able to march for several days at the rate of thirty miles a day. Ranjit made of them his soldiers, while he took his counsellors from the quicker-witted races. As soldiers they proved a match for the British. Having passed under British rule and into the British armies, they are one of the great pillars of the Empire. In character they have undergone a happy change under strict European discipline administered by sympathetic officers, and from ferocious freebooters have become models of military dignity and respectability. Sir Lepel Griffin says that he had many opportunities of observing their conduct during the campaign in Afghanistan, and that no praise can be too high for their patience under privation, and for their orderly behavior towards the Afghans, who were their ancient and bitter enemies. They are available as troops not only in Hindustan, and they volunteer freely for all services, even for that of police in Burmah, from which other natives recoil.

The great Maharajah, as his admiring biographer admits, "judged from a commonplace, ethical standpoint, and measured by a conventional rule, has no moral character at all." He was "selfish, false, and avaricious, grossly superstitious, shamelessly and openly drunken and debauched." In him, as in Cæsar, Alexander, and Napoleon, "intellectual strength was not allied to moral rectitude." If we may rely upon the picture drawn by one who knew the Maharajah, the likeness to Cæsar and Alexander did not extend to the outward man. Ranjit is described by Baron Hübner as short and mean-looking, with one eye closed, the other always rolling and distorted by disease, a face deeply pitted with the smallpox, a short nose swollen at the top, thin and tight lips, a grizzled beard matted under the chin, and a head too large for the body. His appearance was rendered still more hideous by a complete suit of gamboge. He was muscular, however, and, even when affected by paralysis on one side, made a fine figure on horseback. When Baron Hübner saw him, he was past his prime. He must have set out with a constitution of iron, for he had wallowed from his boyhood in debauchery, and he drank every night large quantities of a fierce mixture compounded of corn brandy mixed with the juice of meat, opium, musk, and various herbs. With all this, his nerve or his power of doing business seems never to have failed him.

Like Peter the Great, the Maharajah drew into his service ability from all quarters and all creeds. Bigoted Sikh though he was, Brahmins, Rajputs, and Mohammedans found places at his council board, while his army was organized, in European style, by French and Italian officers, some of whom had been in the service of Napoleon. His army amounted to 80,000 men, and enabled him to pursue a glorious career of rapine. His perfidy and ingratitude in dealings with his neighbors and feudatories appear to have equalled his rapacity. He owed his possession of the famous Koh-i-nur and the equally famous mare Saili to the same method as his other acquisitions. His civil administration appears to have been a rigorous application of the simple Eastern system of extortion through local delegates, who paid themselves by peculation, and who extracted from the cultivator the utmost farthing that could be taken without compelling him to abandon his fields. Sir Lepel Griffin is enabled to assure us that where, out of twelve shillings' worth of produce, the Sikh Government took six from the peasant as rent, the British Government takes only two or one. Yet Ranjit appears to have been rather an object of admiration than of hatred to his people. Even his rule was better than weltering in anarchy or exposure to the murderous raids of the Mahrattas. Out of the twelve shillings it was something to be able to call six your own. Elsewhere in the deluge which followed the fall of the Mogul Empire, towns and villages were deserted, and large tracts of cultivated country lapsed into forests.

Ranjit had the wisdom always to keep on good terms with the British Empire, notwithstanding that it had put a veto on some of his ambitious schemes. He had seen the barbaric powers of Hindustan successively dashing themselves upon it, always to be shivered by its might. But with the great Maharajah his policy and his Government died. His zenana gave birth to no heir of his genius, and soon there was no certain heir of his line. Anarchy broke out in the counsels of the State, and at length the Sikh army crossed the Sutlej, and, without cause of war, in its turn, precipitated itself on the British power. How it fought and into what peril it brought the Empire on the dreadful fields of Sobraon, Aliwal, Chillianwallah, and Ferozshah, no Englishman whose memory goes back to those times is likely to forget. Never was "wild Mahratta battle" so wild or so terrible as the evening of Sobraon. The dearly won victory of the British was inevitably followed by annexation, and in place of the great Maharajah Ranjit Singh reigned the great pro-consul Lawrence. The honors which the Sikh soldiers had won by their gallantry in the long contest, in spite of their defeat, reconciled their pride to the change of standard; they felt that they were welcomed as worthy brethren in arms. From that time there has been peace in India unbroken, save by the great Mutiny, for forty-five years.

Sir Lepel Griffin is not too much of a Jingo to look forward to the day when British empire in India shall have come to an end, and when the conquest shall be taught as ancient history in the board schools of a distant future. It seems, indeed, impossible that the two hundred and fifty millions of India should for ever be governed by a handful of men coming from a far distant country, alien in character as well as in language and habits, and of a race which is incapable of acclimatization. Yet it is difficult at present to divine from what quarter dissolution will come. If Hindustan were a nation, the reign of its conquerors would probably be short; but it is not a nation: it is a congeries of populations which are divided from each other by race and religion, and among which violent antipathies prevail, while nothing like national pride or spirit exists. The long peace, moreover, has tamed the character of races which were once warlike. The native princes, feudatories of the Empire, owe to it, and well know that they owe to it, the security of their thrones and the permanence of their dynasties. When danger threatens it, they promptly come forward with proffers of assistance, and they remained true to it during the Mutiny. Not till, under the educating and harmonizing influence of the conquerors' government itself, unification shall have greatly advanced, is any serious movement against the ruling power likely to proceed from the subject races. Russian invasion is a diplomatic threat, and will probably come to nothing beyond guard-room talk, unless Great Britain, by her hostile policy on the Mediterranean, constrains Russia to create a diversion on the side of Hindustan. Besides, Russia herself is seriously menaced by internal convulsions which would disable her as a conquering Power. The most serious danger which at present threatens the British Empire in India is probably the triumph of democracy in the imperial country. A democracy, whatever may be its internal blessings, is incapable of governing an empire. This is already beginning to appear.

MAHAN'S SEA-POWER.—I.

The Influence of Sea-Power upon the French Revolution and Empire—1793-1812. By Capt.

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A. T. Mahan, U. S. N. 2 vols. Boston: Little, Brown & Co.

THESE volumes continue the work begun by Capt. Mahan in his initial volume published a few years since upon the 'Influence of Sea-Power upon History—1660-1783'—that is to say, from the era of the definite establishment of sailing ships to the end of our Revolutionary war. The object announced in this publication was to examine the general history of Europe and America, for the purpose of establishing and making more fully known the effect of sea-power upon the course of that history.

The volumes just published cover the period from the outbreak of the war between Great Britain and France in 1793 to 1812, the year marked in European and American history by the invasion of Russia by Napoleon—the beginning of the end of his empire—and also by the outbreak of our second war with Great Britain. As a consequence, these volumes treat almost exclusively of the wars of the French Revolution, Consulate, and First Empire. They combine naval history with original strategical studies of war upon the ocean, and also a general historical research and philosophical examination that make them of great permanent value and exceptional interest, and in a high degree creditable to our naval service and to the country. They owe their inception wholly, the author declares, to his connection with the Naval War College at Newport, first as Lecturer upon Naval History and Naval Tactics, and afterwards as President. Despite its short career and uncertain fortunes, the War College has given a rich return to the naval service and the Government for the small appropriation required for its support. By threshing out naval problems and discussing and defining the various technical elements which enter into the formation of naval policies and naval warfare, it should save much extravagance of legislation and administration, as well as of misdirected effort.

The introductory chapter of the first of the two volumes under review gives an outline of European events preceding the year 1793 and following the end of our war for Independence, and so bridges the gap in Capt. Mahan's series. In this chapter the examination of the question of the free navigation of the Scheldt from Antwerp to the sea recalls the close interest of Great Britain in this matter, which continues to the present day. The Scheldt is now free and Antwerp a commercial port of importance; and where the Scheldt, the Meuse, the Rhine, and the Thames meet in the North Sea, near the Straits of Dover, now as in times gone by is probably the greatest centre of the world's commerce. Yet Antwerp is not a strong naval station, and Belgium is not a strong Power. Situated as Antwerp is, directly opposite to and at no great distance from the mouth of the Thames, held by a strong Power, it would be a menace to Great Britain's trade and territory upon the North Sea; hence that country's concern regarding the status of Belgium is both immediate and vital.

Treating of the condition of the European navies in 1793, and especially of the French Navy, Capt. Mahan shows in a graphic manner the insubordination and disorganization due to the Revolutionary ferment. Though matters were much improved at a later period and especially during the Consulate and Empire, the service never recovered from the shocks it received at that time. The factors needed for an efficient navy seem never to have been appreciated by the French administrators of the day. Courage and audacity were looked upon as the only essential qualities, Napoleon himself saying that the English would become very small when France had two or three admirals willing to die. The truth which Prof. Bryce calls the greatest discovery ever made in the art of war, that organization and discipline count for more than numbers, had too evidently been lost sight of in the reformation of the French Navy.

"Enough has now been said," summarizes our author, "to show the general state of the French Navy in the last ten years of the eighteenth century. The time and space thus used have not been wasted, for these conditions, which continued under the Empire, were as surely the chief cause of the continuous and overwhelming overthrow of that navy, as the ruin of the French and Spanish sea-power, culminating at Trafalgar, was a principal factor in the final result sealed at Waterloo. Great Britain will be seen to enter the war allied with many of the nations of Europe against France. One by one the allies drop away, until the island kingdom, with two-fifths the population of France and a disaffected Ireland, stands alone face to face with the mighty onset of the Revolution. Again and again she knits the coalitions, which are as often cut asunder by the victorious sword of the French army. Still she stands alone on the defensive, until the destruction of the combined fleets at Trafalgar, and the ascendancy of her own navy, due to the immense physical loss, and yet more to the moral annihilation, of that of the enemy, enable her to assume the offensive in the peninsula after the Spanish uprising—an offensive based absolutely upon her control of the sea."

The combination upon sea and land in 1793 and 1794 against France had caused a great scarcity of food, which, with bad harvests, made recourse to the United States a necessity. One hundred and thirty vessels sailed from our coasts laden with breadstuffs and produce from the French West Indies under the convoy of a French squadron. This led to the first great naval campaign of the war and to the battle commonly known as Lord Howe's action. The fleet under Villaret de Joyeuse sent from Brest to escort to that port the convoy met the English Channel fleet under Lord Howe sent to intercept the convoy, and, after two partial engagements, the fleets, equal in number of vessels, but unequal in the skill and experience of the personnel, met upon the 1st of June, 1794, four hundred miles from the nearest land, and fought the first great naval engagement of the war. The French fleet was defeated with a loss of seven ships of the line, but the remaining vessels reached port safely, and the convoy, the object of the campaign, was saved. Strategically the French were successful, but suffered from the loss of ships and prestige due to a defeat; not such a defeat as they encountered in later years, but sufficient, notwithstanding the incident of the *Vengeur*, to lower still more the tone of the service.

From this time until the battle off Cape St. Vincent in 1797, no great naval event occurred in the war. The English fleets were far from being aggressive, and the policy of keeping the sea constantly and masking in force the enemy's fleets had not yet been adopted by their commanders. The French, in turn, from their disasters, from the inefficiency of officers and men, and from the destitution of their dockyards, also remained in port and accepted their naval inferiority, having recourse to commerce-destroying, always ineffective when not accompanied with the command of the sea. Napoleon accepted this only from necessity, realizing that on sea, as on land, vital results can be obtained only by the use of large forces. In discussing this question, Capt. Mahan, to our mind, indicates the most effective rôle for an inferior navy. As for many years our naval position in the main will be one of inferiority, it may be well to quote his remarks:

"To assume a menacing attitude at many points, to give effect to the menace by frequent and vigorous sorties, to provoke thus a dispersion of the enemy's superior force, that he may be led to expose detachments to attack by greater numbers—such must be the outline of conduct laid down for the weaker navy. But that such a course may be really effective—that the inferior may, as in some of Bonaparte's wonderful campaigns, become ultimately superior—there must be at some fitly chosen point of the sea frontier a concentrated body of ships; whose escape, if effected, may be the means of inflicting a great disaster upon the enemy by crushing one or more of the exposed fractions of his fleet. Unless there be such a central mass, mere dissemination is purposeless. Inferiority carried beyond a certain degree becomes impotence; nor will all the commerce-destroyers fancy can picture restore the balance to the nation hopelessly weaker in ships of the line-of-battle."

With the advent of Bonaparte in Italy and upon the shores of the Mediterranean in 1795 came to those waters Sir John Jervis, the distinguished admiral and naval administrator, better and later known as the Earl St. Vincent. Second only to Nelson in the annals of the times as a naval commander, his character, little known to others than students of naval history, is depicted in a masterly manner by Capt. Mahan. Upon the 19th of August, 1796, Spain entered into an offensive and defensive alliance with the French Republic. This added to the enemies of Great Britain a naval force of over fifty sail of the line, though in a very low state of efficiency and discipline. The evacuation of the Mediterranean was therefore ordered by the English Government, and Sir John Jervis was ordered to take his fleet to Lisbon. Leaving there on the 18th of January, he returned to his station off Cape St. Vincent, his fleet now numbering fifteen ships, and on the 14th of February he fell in with the Spanish fleet of twenty-seven ships, under Admiral Cordova, bound to Cadiz from Cartagena. The battle of Cape St. Vincent followed and with it one of the most brilliant sea victories England has ever had, while to their country and to the world the greatness of Jervis and the genius of Nelson became known for the first time. The Spanish Navy has never fought England alone since that day.

Continuing the story of the Mediterranean in the next two eventful years, the narrative leads us to Napoleon's Egyptian expedition and to the memorable 1st of August, when Nelson, arriving for the second time upon the coast of Egypt, discovers the French fleet at anchor in Aboukir Bay and proceeds at once to the attack with the results so well known. The French Navy never recovered from the blow. Egypt was in time delivered, India put beyond the reach of Napoleon, the Mediterranean made a sea hostile to the French, and another coalition was formed bringing war again to the frontiers of France. Such is the verdict of Admiral Jurien de la Gravière, one of the soundest of French writers, and such is the opinion of Capt. Mahan.

The loss of Egypt and of Malta was a direct, though not immediate, consequence of the battle of the Nile. Their possession to-day makes England mistress of the Mediterranean, so long as she possesses the fleet to command the sea, and Gibraltar (or some other bay in the strait entirely her own) to command the entrance. Malta, from its insular position, and Egypt, from its present insular conditions, outrank Gibraltar in both strength and importance. Malta is the strongest strategic position in the Mediterranean—in the hands of a great naval Power—both from its geographical situa-

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tion and from its intrinsic strength; but the relation between an insular position and the fleet is mutual, or nearly so, for the fleet depends less upon Malta than Malta upon the fleet. We have evidence upon our own coasts to the same effect, in the strongly fortified island of Bermuda and the strategically well-placed island of Jamaica: the strength of these positions depends upon the naval predominance of the English upon the North Atlantic and in the West Indies. This predominance exists, and is intended to be maintained.

The first volume closes with a chapter containing an account of Gen. Hoche's expedition to Ireland in 1796. Graphically written, in a clear and vigorous style, it is an excellent illustration of the literary ability of the writer. This expedition, intended to sail in early autumn, was delayed by administrative difficulties, caused by poverty of resources and also by non-arrival of reinforcements, until the middle of December. Unfortunate in its start from Brest and early dispersion, it was fortunate in favoring winds and in avoiding the badly stationed and commanded English squadrons. Inefficient, however, as was to be expected, in its personnel, and encumbered as the ships were with soldiers useless at sea, the principal part of the expedition arrived upon the coast of Ireland and the entrance of Bantry Bay without either Hoche or the naval commander-in-chief. Returning after an unsuccessful attempt to beat up to the head of Bantry Bay, with weather unfavorable and stormy, the expedition *met disaster after disaster*. Six of the vessels were lost or destroyed by their officers and six captured by the enemy. The wreck of the *Amazon* and the *Droits de l'Homme* dramatically closed the history of the expedition. The failures were not confined to one side. The negligence which, when England was in command of the sea, allowed the escape of the French fleet, reflected strongly upon the English authorities; and when St. Vincent came to the command of the Channel Squadron and to the blockade of Brest at a later date, his methods of masking and watching the enemy at the port of assembly and departure, rather than upon the trackless sea, established a strategic policy which is sound and operative to the present hour.

POPULAR ETYMOLOGY IN GREECE AND ROME.

Keller's Lateinische Volksetymologie und Verwandtes. Leipzig: Teubner.

DURING the last two decades a fondness for the study of vulgar Latin has manifested itself among Latin scholars, and there has arisen in Germany a school having for its object the advancement of Latin philology by bringing to bear upon it whatever light may be gained from a study of the language and of the blunders of the common people. Now the study of popular etymology runs parallel to the study of vulgar Latin, if indeed it does not spring directly from it, for it is precisely the vulgar Latin that exhibits the most and the chief instances of popular etymology and false analogy. Some of the instances of popular etymology in English, as cited by Max Müller and Trench, will serve to illustrate, though it may be in exaggerated fashion, what is meant by the term "popular etymology." One or other of us has heard of the ship known to the sailors as the *Billy Ruffian*, whereas its real name was the *Bellerophon*, or of that other ship called the *Iron Devil* instead of the *Hirondelle*, its real name; or of certain sign-boards to wayside inns, for instance, the "Bull and Gate" instead of the "Boulogne Gate" ("originally a trophy of the taking of Boulogne by Henry VIII."), or of the old Puritan sign-board, "God encompasseth us," which in popular form appears as the "Goat and Compasses." Now the study of popular etymology, as applied to ancient languages, began with Latin, but, as the investigators proceeded, they soon discovered that similar phenomena were to be observed in abundance in the field of Greek also. Popular etymology, as Max Müller points out (Lectures, ii., 576), is the legitimate successor of phonetic decay, exemplifying in language the old law of the natural and spiritual world, that new life arises out of death and decay. Through this decay of words we see occasionally that words originally different both in form and meaning assume the same form.

"Now as there is in the human mind a craving after etymology, a wish to find out, by fair means or foul, why such a thing should be called by such a name, it happens constantly that words are still further changed in order to make them intelligible once more; or, when two originally distinct words have actually run into one, some explanation is required, and readily furnished, in order to remove the difficulty."

In the development of language not only may we note known and formal laws of change, but we become aware that imagination or caprice or accident plays no small rôle, if by accident we mean a chain of circumstances which we cannot understand. Languages vary, as do individuals, in genius or soulfulness; some are more imaginative and playful than others, and the common man is therefore more inclined to create new words by etymologizing in a jesting or playful manner, or by a stupid misunderstanding of given elements, according to the genius of the language which he uses as a tool. The Greeks and the Germans are especially fond of etymologizing in popular fashion. Two circumstances conspire to produce this tendency in a nation: imaginative or humorous endowments observable in the nation at large, and especially the power to make compounds at will. Languages less capable of forming compounds with ease do not present a favorable soil for the popular etymologist, if in addition he lack the mental gifts of humor and fancy.

Another fruitful source of popular etymology is in the foreign words adopted and remoulded by the common people. In Greek such borrowed words present great difficulty because we are ignorant of the languages from which they were taken. For instance, the word "butter" *means* 'cow cheese,' *according to* popular etymology, and yet it should mean nothing of the kind, being a word borrowed by the Greeks from the Scythians, according to Hippocrates. We do not know what the original word was, and can only say that it sounded enough like βούτυρον to induce the common man to dub it 'cow cheese,' whether in jest or in earnest. The case is different with Greek words borrowed from Semitic originals, because we do understand Semitic languages, and such words, as we shall see, are often full of interest for us.

The Romans were neither witty nor imaginative; their minds were cast in the heavier, sterner mould. As might be expected, then, we find in Latin few words whose creation was due to a sense of wit or humor in the popular mind, and those few are chiefly obscene words. Such as are not obscene are so few in number that they need scarcely be taken into account, but a good instance is *saccellarius* (from *saccus*), 'guardian of the money bags,' with a play on *sacellarius* (from *sacellum*), 'guardian of the sanctuary.' The Latin is wofully lacking in the power to make compounds; indeed, if we leave composition with prepositions out of consideration, we may say that such power does not exist at all. In consequence of this poverty, a host of mongrel formations are to be observed in Latin, and Greek compounds were incorporated with extreme freedom. Having thus an inexhaustible storehouse from which to draw, the Latin popular etymology occupies ground far different from the position it would have taken if the Roman etymologist had been left to the poor and helpless resources of Latin alone. Indeed, so poor and helpless is Latin unaided by Greek that not infrequently we find incorporated Greek words treated in such a way as to prove that the popular etymologist had in mind not a Latin word in some way similar to the borrowed Greek word, but another Greek word with which he was familiar. Thus, Βόσπορος, when borrowed, became *Bosphorus*, as though the latter element belonged to φέρω; similarly, τρόπαιον became *trophaeum* with reference to τρέφω.

Keller is the most recent writer on popular etymology, though he has had worthy predecessors in Weise ('Griechische Wörter im Latein') and Saalfeld ('Tensaurus* Italograecus'), from both of whom he has taken bodily much of his material. The title of his book gives no idea of the vast field covered. We cannot always accept his views, but in discussing so wide a range of topics it would be surprising if enthusiasm did not get the better of judgment here and there, and not infrequently we feel that the author's *facts* are immature and unproved conjectures. And yet, in the main, the ground he treads is firm, and the results attained are so important and far-reaching that no classical scholar can afford to be unfamiliar with his book.

Keller divides his material, so far as Latin is concerned, roughly into three groups of words, according as they exhibit peculiarities belonging to the archaic, classical, or post-classical periods. The archaic and post-classical periods differ but little in regard to the harshness and rudeness of the etymologies that belong to them, whereas in the classical period one notices a certain unwillingness to overleap linguistic barriers. In the archaic period no offence against the organic development of language was so great that it might not be committed. For instance, comparative grammar proves that *lingua* should be *dingua*, for in all other Indo-European languages it begins with *d*, *t*, or *z* (*th*). And, besides, Roman grammarians tell us that *dingua* was the old form. Popular etymology thought it was connected with *lingere*, to lick, and changed the spelling to correspond. The Latin had no word for 'one-eyed,' and the Greek Κύκλωψ was adopted by the people and made to do new service. The early dramatists, but especially Livius Andronicus, in his translation of the 'Odyssey,' had made the people familiar with the Κύκλωψ, whose distinguishing feature was his one eye in his forehead. Now such a collocation of sounds as *cucl* does not exist in Latin, and so popular etymology had little difficulty in Latinizing Κύκλωψ into *cocles*, of course with the meaning 'one-eyed.' Strictly speaking, the most sacred laws of language could be defied in this way only by the rude and unlettered, whose inelegancies of speech gradually become good and creditable usage. The classical period of

* This very word *Tensaurus* is an instance of popular etymology, coming from θησαυρός, but with a play on *tensus* and *aurum*, the underlying thought being *extensum aurum*, that is, 'a whole mountain of gold.'

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Latin presents few creations of popular etymology, and such words are usually instances of perverse or mistaken learning. This is the period in which foreign words were admitted into the Latin *copia verborum* freely and without change. The third, or post-classical period, is the period of decay, and in it the popular etymologist flourished like the green-bay tree.

A few instances of words which are the productions of popular etymology may not be uninteresting.

Medius fidius, the oath, was explained formerly in two ways, either as *me Διὸς filius*, a mongrel creation, having, besides, a change of *d* to *l* on the assumption that *dius* stands for *deus* or *divus*. At present the word is explained as the equivalent of *μὰ Δία πίστιον*. It then goes back to the time when the nominative of Jupiter was still Diovis Pater and still preserved its initial D. *Mē Diovis fidius* means, then, "May the God of truth punish me if I lie." The common people forgot the origin of the phrase, ascribed the first part of it to *mĕdius*, and, of course, shortened the originally long *mē*, the accusative of *ego*.

We have all been *bachelors*, but it may be questioned if all know the origin of the word. In middle Latin the word was *baccalarius*, which was changed in more recent times into *baccalaureus*. In this shape the dominant idea is *laureus*: the fatted calf is being crowned with laurel. This is popular etymology, as in good Latin the word should be *vaccalarius*, and should mean the 'keeper of a dairy,' or else 'cow-herd,' interpretations humiliating enough to the pride of the average college graduate. More peculiar still is the origin of the word *elementum*, which heretofore, as a *dernier ressort*, has been referred in some way to *alimentum* from *alere*, 'to nourish.' It seems, though, that it is a word formed precisely as is the word alphabet (*Ἀλφά-βετ-ον*), or our own *Abc's*, only the letters *l*, *m*, *n* are preferred to the initial letters of the alphabet. The word, then, is really *el-em-en-tum*, a popular creation intended to supplant in every way the Greek *στοιχεῖα*. The origin of the word was soon forgotten, and was referred to the long list of words ending in *mentum*, like *documentum*.

Pubeda, a late Latin word that has not survived to our times, means 'a clownish fellow,' or 'clodhopper,' and comes from *βούπαιδα* (accusative of *βούπαις*, not cow-herd, but a 'big boy'); indeed, Varro has it in the form *bupaeda*. But the people preferred to refer it to the Latin *pubes*, the dominant idea being the lustiness of youth arrived at the age of puberty. As an instance of perverse or mistaken analogy may be cited *bubsequa* (from *βουκόλος*), formed on the analogy of *sub-sequus—a—um*. The Greek *προβοσκίς* means an instrument for providing food, and is usually referred to the trunk of an elephant. The people preferred to regard the *προβοσκίς* of an elephant as a 'fly-brush,' thinking of *prohibere muscas*, just as they called a horse's tail *muscarium*, and so they changed *προβοσκίς* first to *promoscis* and then to *promuscis*.

As an instance of the change of a man's name into a woman's name may be cited the name of the venerable seer of Thebes, *Τειρεσίας*. In Latin it appeared as *Tiresias* and *Teresias*, but among the vulgar the nominative *Teresia* and *Tiresia* is beyond doubt. It is found even in Seneca's "Oedipus." The people, mistaking the gender of the word, gave it to girls, and so it happens that *Therese* is the same as *Τειρεσίας*.

But let us turn to Greek. The *devil* is a personage interesting to most of us for various reasons, and the origin of the word ought to pique curiosity. We are told in our etymological dictionaries that it comes from *διαβάλλειν*, 'to slander,' through the noun *διάβολος*, so that the *devil* is the great *slanderer*, or 'father of lies.' This is all perfectly true, but it does not tell us why a being so gifted with virtues should have his ability to slander singled out as the most appropriate of his many possible epithets. The truth is, the word devil is of Semitic origin, and is an instance of popular etymology in Greek. The Hebrew for it is *Zebul*, a word with which we are most familiar in Beelzebub, whose more correct form is Beelzebul or Baalzebul, and means 'the king, or god, of gad-flies.' And so the latter half of the name of the Syrian god was changed by popular etymology into *διάβολος*, a word which already existed in Greek, but from this time on became the specific name for the devil. Of course there is a change of *z* to *d*, which need not cause us much sorrow, since such a change is not without parallel in good Greek, *e. g.*, *ἀρίδηλος* instead of *ἀρίζηλος*.

From India comes the word *Προμηθεύς*, which has such a genuine Greek look that we are shocked to have its nationality doubted. But it has been shown by Kuhn that the original word is the Sanskrit *pramantha*, the name for the revolving stick used in India for producing fire. Popular etymology connected the word with *προμαρθάνω*, and ascribed to Prometheus certain powers of forethought which are not suggested by the original word. But the Greek myth tells us that Prometheus concealed the fire in a hollow reed and kept it alive by *swinging around* as he came from heaven to earth. In this story of the swinging of the reed we have a beautiful reminiscence of the meaning of the original word still present in the minds of the mythmakers of Greece.

If Keller has not sifted sufficiently much of his material, he is always suggestive, and by provoking dissent he promotes his science, because he incites his reader to original investigation.

James Gilmour of Mongolia: His Diaries, Letters, and Reports. Edited by R. Lovett. Portraits, maps, and illustrations. F. H. Revell Co. 8vo, 336 pp.

It is now nearly ten years since the publication of that remarkable book 'Among the Mongols,' with its vivid pictures of life on the vast plain lying to the northwest of the Great Wall of China, and dotted over with the dark tents and grazing herds of the nomad Tatars. No one could rise from the perusal of it without feeling that the author was a man of no ordinary type. This impression is confirmed by the story of his life, largely told in his own graphic language. It was a life in some respects singularly monotonous and barren of incident. The son of a well-to-do Scotch mechanic, he received a good education, graduating with high classical honors at Glasgow University. After several years of special preparation, he was sent to China in 1870. Here he spent twenty years—broken by two visits to Great Britain—in mission work in Pekin and in Mongolia, at first among the nomads inhabiting the great plain, and later among the agricultural Mongols who live in the eastern part of the country. He died in Tientsin on May 21, 1891.

Gilmour had but a single aim, to preach the Gospel of Christ. In the streets of Pekin, in the Mongols' tents, at their great fairs, he was to be found standing from morn till nightfall, often in the bitter wind and dust, with his books and his medicines, giving eagerly to whoever would listen the message which he was commissioned to deliver. There was no sacrifice too great for him to make that he might disarm the suspicions of the people. He adopted their dress, ate their food, and lived in their inns and tents. That these were true sacrifices, though he made light of them, is apparent at times, as when, in one of his letters, he refers to heaven as a place where there will be no "indigestible beef and brick tea." On one journey he walked "about three hundred miles in seven and a half days, or about forty miles a day, and my feet were really very bad." The reason of this was "not because I had not money to ride, but to get at the Mongol who was with me." On discovering that his habit of occasionally seeking solitude caused some to suspect that he was trying "to steal away the luck of the land," he abandoned it, and never separated himself from men whose "conversation, like that of most Asiatics, is choked with *doubles entendres*." In spite, however, of this unsurpassed devotion, he had, to outward appearance, absolutely no success. "His avowed converts can be numbered on the fingers." This was partly due to the uncompromising character of the man himself. While offering with intense eagerness a free Gospel with one hand, with the other he, almost grimly, built a barrier which the poor Mongol could not pass. He demanded as a proof of faith that a man should give up the use of opium, whiskey, and tobacco. In this extreme position he stood alone among the missionaries, but his arguments for it were strong. He believed the chief cause of the frequent famines in Mongolia to be that so much of the arable land is given up to the cultivation of tobacco and the poppy, while a very large proportion of the grain goes to the distillery. This so impoverishes the land that the only prosperous establishments are the distilleries and the pawn-shops. "The bank-notes current among the people," he says, "are issued, at but a small percentage, by distillers and pawnshops." His conviction that Christianity and total abstinence should go together was strengthened, possibly caused, by the fact that there is a sect in that part of the empire, which boasts not a few members, whose main practical doctrine is abstinence from these three things.

The editor has done his work fairly well, though he has made the natural mistake of supposing that all are familiar with Gilmour's book. Accordingly, the life and work in Mongolia, which constitute the chief interest in him, are treated with too great brevity, while copious extracts are made from his letters and diaries, which simply show the fervent piety of the man, and in no way distinguish him from many others who are accustomed to write down their religious thoughts and aspirations. Notwithstanding this defect, the striking individuality of Gilmour is clearly manifested, and the reader lays down the biography with a strong sense of personal acquaintance with the subject of it. From the following extract some idea may be formed of Gilmour's descriptive power, as well as of the humorous vein which is frequently noticeable in his writings. He is enumerating the interruptions to which a Chinese congregation are subjected. After mentioning a fight and a funeral, he says:

"When one of the upper ten thousand in China has a marriage, they want to have a great exhibition; and, after they have bought the furniture, they get and hire a great many men, and have them dressed to carry that furniture in procession along the streets and show it to their neighbors. First comes a great wardrobe, and then a little cupboard, a wash-

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stand, a square table, and all sorts of furniture. Now when that comes, what are you to do? They have been at the expense of paying for an exhibition for their neighbors to see, and they feel that it would be unneighborly if they did not step to the door and look out and see the things carried past, and there goes your congregation. Sometimes unusual interruptions happen. I remember once a woman put her head in the door. Women do not come to these chapels often—I am very glad they do not. That woman put her head in at the door, and I saw danger. She glared round the place, and then she spied one man, and she shouted out something at him: 'Come out of that!' and, friends, he came out of that, in a big hurry, too. He disturbed us very considerably. It was not the woman so much as the man. We all pitied him as he went out."

Most Reverend John Hughes, First Archbishop of New York. By Rev. Henry A. Brann, D.D., Rector of St. Agnes's Church. [Makers of America.] Dodd, Mead & Co.

It is a liberal construction of the serial subject, "Makers of America," that calls for a Life of Archbishop Hughes, but no more liberal than that which called for one of Bishop White in the same series. Each in turn was an ecclesiastic who did good service to his own particular church. Archbishop Hughes was certainly a providential man, in the sense that he was admirably adapted to the situation in which he found himself. He had great force of will, loved controversy better than his life, and was possessed of a hearty, genial, vehement personality that made him a natural leader of men. When he was made assistant bishop of New York in 1838, the Roman Catholic Church was having its day of small things and internal troubles. In the whole diocese there were only forty priests and twenty churches. But the tide of Irish immigration was running fast, and hardly could any one have done more than Hughes did to economize its force for the turning of his ecclesiastical mill. He interested himself in educational schemes and matters of organization in the liveliest manner. Before his death the Roman Catholic Church was to all intents and purposes the State church of New York city and hardly less so of the State of New York. Meantime there was real service in his strenuous and persistent demand for the division of the school-fund in such a way that the Roman Catholics might have their proportionate part for the maintenance of their parochial schools. He never carried his point, but he did much to force the public mind to the perception that the partisan Protestant position was untenable, and that only on the ground of a complete secularization of the school system could the Roman Catholic claim be fairly met and overborne.

Dr. Brann's Life of the Archbishop is more of the nature of a fulsome eulogy than of a judicious biography. It has no literary value. Sometimes its praise begets the opposite effect to that desired. For example (p. 102), "He was conscious of all his powers, and felt that no antagonist was his superior"; (p. 120) "Such was the Archbishop's confidence in his own popularity and certainty of the fear which even the most desperate radicals had of his courage." Dr. Brann claims for him the honors of an anti-slavery career; if rightfully, his influence on the Irish population was infinitesimal. But in truth his anti-slavery sentiments were of that feeble and apologetic sort which strengthened the pro-slavery party. To exercise political influence he thought "at once endangering and degrading his influence as a priest." He voted only once, and then for Henry Clay. When that was is not clear—Dr. Brann says in 1852, but Clay died in June of that year. It was probably in 1832. Whenever it was, he "voted the more readily," he says, "because his congregation were opposed to him, and some of them had almost threatened him." Dr. Brann's variant is, "in opposition to the wishes and the threats of a whole congregation." There was a time, in 1841, when the Irish people sent over an anti-slavery petition of 60,000 names, with O'Connell's at the head, to their countrymen in America. No one did so much as Hughes, then Bishop of New York, to break the force of that petition, and, by consequence, to make the Irish Catholics of America a pro-slavery body. "I am no friend of slavery," he wrote, "but I am still less friendly to any attempt of foreign origin to abolish it." Dr. Brann writes that, after studying slavery in Cuba and the South, "his views became quite moderate," and we all know what that means. After the outbreak of the war he took the Northern side with so much ardor that he must have done something to encourage a loyal spirit among the people of his charge. When the riots broke out in 1863, Gov. Seymour appealed to him, but he was too near his end to make himself felt to an appreciable degree.

Corot. The Barbizon School of Painters.—I. By David Croal Thomson, author of 'The Life of Bewick,' 'The Life of Phiz,' etc. With fifty illustrations. London: Simpkin, Marshall, Hamilton, Kent & Co. 1892.

The illustrations of this volume, whether halftones, woodcuts, or etchings, are very good, and give very nearly as much of Corot as is reducible to black and white—not the best of him, but still a good deal. This is the more fortunate as the text affords very little help in understanding his genius. Mr. Thomson seems to have some notion of the quality of Corot's art, but he has not the rare talent of putting into words his knowledge of artistic aims and methods—the talent of translating subtle technical qualities into language—which marks the few true art critics. His criticism is very elementary, and consists, besides the usual remarks about poetry and sentiment, in stating that Corot is hard to understand, while giving little aid to understanding him, and that an education which the author hardly attempts to supply is necessary to the enjoyment of his pictures. Mrs. Van Rensselaer's little essay, in her 'Six Portraits,' is every way better. Corot's simple biography, which she gives in a couple of pages, Mr. Thomson, by dint of a loose, discursive, and sometimes slipshod style, manages to expand to five chapters without adding a single important fact, and he nowhere approaches the merit of her exposition of Corot's painting.

Distinct errors are not uncommon. On p. 16 Mr. Thomson says of the Prix de Rome: "Not that the age for competition is limited, but that few painters over thirty care to compete." The age for competition *is* limited to thirty years, and it has recently been proposed to reduce the limit of age to twenty-five years. Of Corot's panels for the Church of St. Nicholas du Chardonnet in Paris he says: "One represents the baptism of the infant Christ"—surely a new subject in Catholic art! The "Orpheus Greeting the Morn" he calls "Orpheus and Eurydice," and says: "The *figures* occupy the right in the foreground, and the *Elysian fields*, which fill the background, are painted in a silvery tone very subtle and wonderful." The inability of some people to describe a picture actually before them is shown in two other curious instances in this book—once where the author describes Corot's "Wood Nymph" as "a woman seated after bathing drawing on her stockings," there being, as the illustration clearly shows, no stocking at all in the case; and, again, where M. Théophile Silvestre, whom he quotes, describes the scene of the "St. Sebastian" as "the heart of a mysterious wood" and as a "gloomy spot where no prying eye could discover" the executioners. In fact, the saint is represented as lying *in a road*, down which the executioners are seen retreating in the distance, and the "mysterious wood" consists of half-a-dozen large trees growing in rather open order on the hillside.

Two specimens of the English of which Mr. Thomson is capable may as well be given: "Our reproduction opposite will give some idea of *its merit, which*, in Corot's own eyes and in the judgment of many of his friends, *was his finest picture* in the semi-classic style" (p. 40). "The 'Shepherdess Reading,' which was possibly *an effort* in the direction of Jean-François Millet, but one *which Corot did not* fortunately *strive too hard to attain*" (p. 49). Of course the italics are ours.

In reprinting this life from the author's larger work on 'The Barbizon School' it would surely have been worth while to remove such references to matters not included in the volume as those on pp. 17 and 20. The lists of Corot's pictures exhibited at the Salon, and of the "pictures and finished studies" sold after his death, are useful.

The Growth of English Industry and Commerce in Modern Times. By W. Cunningham, Tooke Professor in King's College, London. Cambridge, Eng.: University Press; New York: Macmillan. 1892. 771 pp.

Out of the ferment of what is called "the historical movement" among economists, one most satisfactory result is beginning to make its appearance, and that is an increased attention to economic history itself. And the interest which the subject is attracting is added to by its evident importance not only for the economist, but also for the historians of constitutional machinery and of legal forms. It is coming to be seen that many a question hotly disputed, such as the origin of municipal government in the Middle Ages or the character of mediæval tribunals, involves another and more primary question—that of the nature of the daily life of the men who lived under the institutions. Already at several German universities, notably at Berlin and Strassburg, steady work is being done in the way of research; at two or three American universities regular courses of lectures are being given, and one of them has gone so far as to establish a chair of economic history. In England, with its greater rigidity of academic organization, things have moved more slowly; yet even at Oxford and Cambridge the subject has of late received a certain "recognition" in the regulations for examination, although these regulations, so far, are little more than benevolent aspirations.

Mr. Cunningham has long been the persistent critic of the methods of economic reasoning dominant in Cambridge under the influence of Prof. Marshall. As to the merits of this controversy two opinions are, of course, possible. But Mr. Cunningham has at the same time been one of the most indefatigable teachers of English economic history; he has inspired a number of the younger men and women at Cambridge to do original work—among them Miss Lamond, whose excellent edition of

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'Walter of Henley' appeared so shortly before her untimely death; and his own small treatise on 'The Growth of English Industry and Commerce,' issued in 1882, has been most useful as a text-book. This book is the germ of the substantial treatise under the same title, of which the first volume, devoted to the Early and Middle Ages, appeared in 1890, and of which the second volume is now before us. Its appearance is contemporary with Mr. Cunningham's appointment to the Professorship of Economic Science and Statistics at King's College, which was founded in honor of the distinguished statistician Tooke, and filled for many years by Thorold Rogers. Like some other economic professorships in Great Britain, the emoluments of the chair are, we understand, even lighter than its duties; but the governing body has done well to maintain the traditions of historical investigation which have gathered round it.

The work is characterized by great width of treatment. Dividing into epochs the story of English economic activity (and it may be remarked that "industry and commerce" are terms far too narrow for its range), Mr. Cunningham considers in turn in each epoch the progress of agriculture, of manufactures, of trade, and of economic opinion, and, in the later periods, of shipping, colonies, poor relief, and finance. In every part of his subject Mr. Cunningham has, if not an exhaustive, at any rate a very surprising command of the English literature pertaining to it; not, however, of the French and German literature on similar movements abroad. This is certainly a grave defect; for English social development can be properly understood only as part of the evolution of western Europe. But it was perhaps a necessary omission if Mr. Cunningham was to cover his enormously wide field in a moderate number of years. He is not always convincing: there are traces of undue haste; and he sometimes speaks with assurance upon matters on the outskirts of his theme where he is imperfectly acquainted with the evidence. Thus, he describes the removal of the Acadians in language which he would probably not have used had he been acquainted with Parkman's 'Montcalm and Wolfe'; and again, he contrasts the commercial policy of England and Holland in the eighteenth century with a serene disregard of recent inquiries into Dutch commercial history. One cannot help thinking, moreover, that his constant preoccupation with one idea—that of governmental regulation—leads him to lay emphasis on the less important aspects of the phenomena before him, and prevents his drawing with a firm hand the broad outlines of economic organization. This tendency is strengthened by the unduly prominent place among his authorities which he gives to the statute-book. Legislation necessarily deals largely with the new and unusual; the quiet, uneventful progress of established industries passes unnoticed: so that a narrative based chiefly on acts of Parliament is apt to seem jerky and miscellaneous. Still, when every deduction is made, the work is a remarkable achievement. It will put the student on the track of the evidence for each of the hundred and one topics with which it deals; it will present opinions to him which, if far from being final, at any rate deserve attention and stimulate thought; and upon a very large cantle of the ground covered—on the eighteenth century and the early decades of the present—it will for some time remain the foremost authority.

An Epitomized Review of the Principles and Practice of Maritime Sanitation. By Joseph Holt, M.D. New Orleans.

Pestilential Foreign Invasion. An address by Joseph Holt, M.D. New Orleans.

THE rolling year constantly brings to view a new horizon, and that into which we now are advancing seems filled with physical dangers more numerous than common and of fiercer mien. The best defined of these is the threat of cholera, but there is no reason why, as in the past, typhus, infinitely more infectious than cholera, case for case, may not also drift past Sandy Hook, and yellow fever may not seek entrance against the outflowing Mississippi or along the whole South Atlantic and the Gulf. In fact, our entire maritime frontier may be assailed at any, if not at every, port, and our Canadian border may be no barrier against European disease. We have lived under these conditions for years, but the exhibition of the early autumn in the lower bay of New York drew special attention to the plenitude of our dangers and the poverty of our defences.

Active protection against exterior disease, whether the limit is that of a continent or a municipality, is the purpose of quarantine. Formerly this was simple but prolonged detention until the disease had exhausted itself among the susceptible wayfarers, with the possible addition of ill-smelling fumigation. Now its theory implies inspection, the removal and care of the infected, detention to include only the time during which the disease may develop, and especially and particularly the complete purification of all disease-bearing agents, whether lading or carrier, merchandise or ship. New Orleans is our only port intelligently and adequately equipped against the invasion of foreign disease in anything like an appropriate measure. Very curiously, the real cause of this unpreparedness is a question of politics—of politics in its better meaning as statesmanship, and in its inverted sense as spoils. On the ground that it was not expressly delegated to the Federal Government, the States have contended that the authority to regulate affairs of health within their respective boundaries is a reserved right, of the nature of internal police powers. It was held to follow from that that to the State alone belonged the authority to repel foreign disease. From that was deduced the right of the State to lay quarantine charges as an incident of its power to establish quarantine; and this has been held by the United States Supreme Court to be constitutional. (Morgan's Louisiana and Texas R. R. and S. S. Co. vs. The Board of Health of Louisiana, May 10, 1886.) Reasoning *à posteriori*, this decision has been looked upon as establishing the old contention of State sovereignty over the whole matter. On the lower plane of spoils, the States have tried to retain practical control because of the patronage involved, and the spoilsmen because of the fees. And midway may be the traders' fear that a strict quarantine would damage commerce, and that State appointees would be more lenient than Federal officers to business.

On the other hand, the "general welfare" clause of the Constitution would seem to invest Congress with ample initiative and reserve powers. That these have never been employed is due partly to indifference in the absence of danger sufficiently broad to threaten national interests, and to State jealousy just indicated. Everybody's business is nobody's; and the spur of yellow fever has not been sharp enough to stimulate the deep-lying centres of public life. The nearest approach to sanitary action by Congress was in the establishment of the National Board of Health, an advisory body, which, by its organic law, remained in a state of suspended animation until an appeal by State authority for help aroused it into activity. Upon that board were some of the ablest and most incorruptible scientific men, and its work at Memphis alone was a complete justification of its being. But, under the influence of an hostility that could allege no fault, Congress cut off its moderate appropriation, which, indeed, was never to be drawn upon except when the Board was actively engaged. A penniless board is *vox et præterea nihil;* as such, the National Board has a theoretical existence still. In view of its actual character (for its composition was exceptionally happy, and its work in the field and through its reports was brilliant), the opposition was fanatical and ignoble, pretending, among other matters, discrimination against local and especially Southern commerce at the dictation of Eastern capitalists. But, with changing times, men who once assailed all Federal interference, and who attributed contemptible motives to those whom they arraigned, are now imploring Federal aid. The necessity for such service is patent, and the authority of Congress in the premises seems assured.

The Government provides a maritime police, to aid vessels in distress as well as to protect the revenue. It also maintains unquestioned a body of disciplined men, whose sole duty is to save the shipwrecked. As the revenue cutters sail the coastwise seas to relieve those afloat, so the Life-Saving Service holds the shore itself under constant watch and guard. These sentinels of humanity, who keep up a literal and uninterrupted patrol against visible peril, are an adequate precedent for the establishment by the nation of sanitary stations armed against incoming disease. Rescue from the sea affects only the rescued, protection from disease concerns the community. To depend on State quarantines to protect the country would be like expecting of the Confederacy that preceded the Constitution an efficient general Government. Where one State would be vigorous and public-spirited, a dozen might be impotent and unconcerned. Uniform or at least sufficient intelligence and energy at all the frontier posts is necessary for the safety of the interior. These it is impossible to secure under the diverse influences that must prevail. Under the present *régime*, the quarantine maintained by Louisiana at the mouth of the Mississippi is, we repeat, the only one equal to the requirements.

The quarantine service should be adequately officered on a single and unmixed professional basis, under Federal appointment, with no other local association than acquaintance with the diseases likely to seek entrance to the port. The positions should be held during efficiency, and the salaries, adequate to secure competent men, should be a charge on the country at large. The vast interior should not look to the seaboard States to bear the burden alone. The station that has protected New Orleans for eight years and at the same time has made possible a summer commerce with the West Indies, is evidence that an effective quarantine of disinfection can be maintained at small relative expense of money, labor, and, above all, of time. For this practical demonstration sanitarians acknowledge indebtedness to Dr. Joseph Holt, sometime President of the Board of Health of that State. With the plan pointed out, multiplication of stations should be simple.

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Treatise on the Law of Insurance, Fire, Life, Accident, and Marine. By George Richards. 2d ed. Banks & Brothers.

Mr. Richards styles himself on his title-page first a member of the New York Bar, and then a lecturer in the Law School of Columbia College; nor is this preference lost sight of by the reader, for not only is the book essentially for the use of New Yorkers, in spite of its historical scope, but it is noticeably the work of a member of the bar rather than a pure theorist. The first chapter contains a sketch of the object, rise, and outgrowth of the law of insurance, which embraces not only the evolution of the different systems of insurance, fire, life, and marine, but of single institutions, like that of the Lloyds, and information as to the principal companies in this country in the various branches of insurance, in a manner most unlike the abstraction of the ordinary law treatise. The man of affairs will be interested to find in this same chapter much very readable information relative to the distinctions between stock and mutual companies; the formation of mortuary tables; the creation of a reserve; and the risk in "benevolent" organizations, responsible, so long as they violate no State law, merely to their own regulations.

The remainder of the book is clear, brief, and orderly, and contains a valuable review of marine insurance, hitherto little touched upon. In addition to the text there is a compendium of leading cases relating to it (the author being of the belief that both case and text-book systems have their merits, and preferring a combination of them), and also characteristic statutes relating to different points of insurance law, taken from the different States, with forms of applications, policies, etc.—all of which gives the close of the book as practical a nature as the beginning.

It is interesting to note that the author has been compelled to restrict himself to the three great branches of insurance (accident insurance being classed with life insurance), and cannot follow its minor branches, which now insure against lightning, tornadoes, hail-stones, boiler explosions, injuries to plate-glass, defaults on the parts of trustees, employees, etc., defects to real-estate titles, and credit in trade. An index, which was wanting in the first edition, has been supplied with the second.

BOOKS OF THE WEEK.

A Family Genealogical Record. 2d ed. Boston: W. B. Clarke & Co.
Bazin, René. A Blot of Ink. Cassell. 50 cents.
Black, W. Wolfenberg. Harpers. $1.25.
Bolles, A. S. The Banker's Almanac and Register and Legal Directory for 1893. Homans Publishing Co. $4.
Bowen, H. C. Froebel and Education by Self-Activity. [The Great Educators.] Scribners. $1.
Brownson, H. F. Literary, Scientific and Political Views of Orestes A. Brownson. Benziger Bros.
Bullen, A. H. Anacreon. With Thomas Stanley's Translation. Illustrated. London: Lawrence & Bullen; New York: Scribners. $7.50.
Cabell, Isa C. Seen from the Saddle. Harpers. 50 cents.
Calmire. 4th ed., revised. Macmillan. $1.50.
Claretie, Jules. L'Américaine. Chicago: Morrill, Higgins & Co. 50 cents.
Collyer, Rev. Robert. Things New and Old. E. P. Dutton & Co. $1.
Cowell, E. B. The Buddha-Karita of Asvaghosha. [Ancedota Oxoniensia.] Oxford: Clarendon Press; New York: Macmillan.
Cross, J. W. Impressions of Dante, and of the New World. London: Blackwood & Sons.
Dana, Prof. E. S. Catalogue of American Localities of Minerals. John Wiley & Sons. $1.
Dearborn, Laura. At the Threshold. Cassell. 50 cents.
Densmore, Helen. The Maybrick Case: English Criminal Law. London: Sonnenschein; New York: Stillman & Co.
Dickens, Charles. David Copperfield. Macmillan. $1.
Dodel, Prof. Arnold. Moses or Darwin? Commonwealth Co.
Dreyspring, Adolphe. French Reader on the Cumulative Method. American Book Co. 75 cents.
Drury, G. T. The Poems of Edmund Waller. London: Lawrence & Bullen; New York: Scribners. $1.75.
Ellsworth, Mrs. L. C. Furono Amati. U. S. Book Co.
Evans, Elizabeth E. A History of Religions. Commonwealth Co.
Everybody's Fairy God-Mother. Tait, Sons & Co. 50 cents.
Fenn, G. M. Nurse Elisia. Cassell. $1.
Fenn, G. M. The Grand Chaco. Tait, Sons & Co. $1.50.
Fewkes, J. W. A Journal of American Ethnology and Archæology. Vol. III. Boston: Houghton, Mifflin & Co. $2.50.
Garden and Forest. Vol. V. 1892. *Garden and Forest* Publishing Co.
George, A. J. Select Speeches of Daniel Webster. Boston: D. C. Heath & Co. $1.50.
Greenwood, Grace. Stories and Sketches. Tait, Sons & Co. $1.
Huish, M. B. The Year's Art, 1893. London: J. S. Virtue & Co.
Karoly, Karl. A Guide to the Paintings of Florence. London: George Bell & Sons; New York: Macmillan. $1.50.
Kerr, Prof. A., and Tolman, Prof. A. C. The Gospel of Matthew in Greek. Chicago: Charles H. Kerr & Co. $1.
Knox, Col. T. W. The Siberian Exiles: A Novel. Robert Bonner's Sons. $2.
Lewin, W. Clarke Aspinwall: A Biography. London: Edward W. Allen.
Merriman, H. S. From One Generation to Another. Harpers. $1.25.
Nash, Prof. F. P. Two Satires of Juvenal. Boston: Houghton, Mifflin & Co. $1.25.
Parshall, N. C. Proofs of Evolution. Chicago: Charles H. Kerr & Co. 50 cents.
Payne, W. H. Rousseau's Emile. [International Education Series.] Appletons. $1.50.
Peard, Frances M. Catherine: A Novel. Harpers. $1.
Pollock, W. H. King Zub. U. S. Book Co. 50 cents.
Rathborne, St. G. The Man from Wall Street. Chicago: Morrill, Higgins & Co. 50 cents.
Reissmann, August. Felix Mendelssohn-Bartholdy: sein Leben und seine Werke. Dritte, sehr vermehrte und verbesserte Auflage. Leipzig: List & Francke; New York: B. Westermann & Co.
Scott, Sir W. Rob Roy. [Dryburgh Edition.] Edinburgh: A. & C. Black; New York: Macmillan. $1.25.
Shaler, Prof. N. S. The Interpretation of Nature. Boston: Houghton, Mifflin & Co. $1.25.
Short Stories. September-December. 1892. Current Literature Co.
Sociology: Popular Lectures and Discussions before the Brooklyn Ethical Association. Chicago: Charles H. Kerr & Co. $2.
Triggs, O. L. Browning and Whitman: A Study in Democracy. London: Sonnenschein; New York: Macmillan. 90 cents.
Van Ornum, W. H. Why Government at All? Chicago: Charles H. Kerr & Co. $1.50.
Venable, W. H. Let Him First be a Man, and Other Essays. Boston: Lee & Shepard. $1.25.
Walker, Prof. Hugh. Three Centuries of Scottish Literature. 2 vols. Macmillan. $3.
Watson, W. Poems. Macmillan. $1.25.
Warden, Florence. A Shock to Society. Tait, Sons & Co. 25 cents.
Weber, Alice. The Clock on the Stairs. Illustrated. E. P. Dutton & Co. $1.
Winthrop, Lieut.-Col. W. An Abridgment of Military Law. 2d and revised ed. John Wiley & Sons.
Wood, J. S. An Old Beau, and Other Stories. Cassell. $1.50.

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